



W. Ridley Sculp.

J. G. Zimmermann.

Published by Verner & Hood 23th June 1797.



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A. Field

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APHORISMS
AND
Reflections
ON
MEN, MORALS AND THINGS.
TRANSLATED FROM MSS. OF
J. G. ZIMMERMAN.
WITH *R*
NOTES CRITICAL AND EXPLANATORY.

Nemo seipsum tentat defendere.
PERSIUS.



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APHORISMS

LECTIONS

ON

THE MORALS AND MANNERS

OF THE BRITISH NATION

J. C. ZIMMERMAN

NOTES OF THE LECTURES



LONDON:

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and in the North

1800



TO THE
RIGHT HONOURABLE
HENRY, LORD HOLLAND,

RIGHT HONOURABLE
HENRY, LORD HOLLAND,

HENRY, LORD HOLLAND,

THIS VOLUME IS INSCRIBED AS

A MARK OF RESPECT AND
ADMIRATION.

ADMIRATION.



APROPOS.

THE Reflections contained in this Volume were written in German by the Hand of the celebrated Author whose Name they bear, and were entrusted to an Officer of the Mortimar Regiment for his Opinion, ZIMMERMAN's Death, the Distance of his Friend, and the Impossibility of Conveyance, were the Cause of their being retained. It cannot appear illiberal to publish them; for the Family of the Author cannot possibly be injured by their being translated into English. Besides, TISSOT is said to possess a Copy of them, which can doubtless be obtained, if 'tis necessary they should appear in their vernacular Tongue. The Editor returned the Original, from which these were taken, to the Gentleman whose Kindness obliged him, and whose Permission warranted the Licence of publishing. There is yet another Volume; its Appearance will be determined on by the Reception this meets with. To give the Public more of what they do not relish would be impertinent Obtrusion; as to withhold what is suited to their Taste, would be Cruelty.

The Officer alluded to has frequently expressed his warm Approbation of the Sentiments and Maxims of his deceased Friend; and this honourable Testimony of their Merit, from a Soldier of enlarged Understanding, will prove, 'tis to be hoped, an unerring Prognostic of the favourable Verdict of those Judges to whom they are now submitted.

REFLECTIONS

OF

ZIMMERMAN

REFLECTION THE FIRST.

TO* grow good, or cease to be bad, should be our sole employ, from the time the resolution is made, 'till that awful period when we are to become neither.

WOMEN with women are, in private, either noviciates, or adepts; with men, they are either prudes, or sensualists.

B

THE

* "An entirely honest man, in the severe sense of the word, exists no more than an entirely dishonest knave: the best and the worst are only approximations to those qualities. Who are those that never contradict themselves? yet honesty never contradicts itself. Who are those that always contradict themselves? yet knavery is mere self-contradiction. Thus the knowledge of man determines not the things themselves, but their proportions, the quantum of congruities and incongruities."

LAVATER'S *Apophisms*.

THE priest* is certainly a good character in his pulpit; the residue of the sacerdotal reputation is accidental. Who then would wish him to risk his fame by quitting his province?

GAIN a friend by a quarrel, if 'tis possible: never lose one, however this is possible; for there is a peculiar mode of conduct even when dissention reigns, that commands veneration, and generates esteem.

THERE must be a specific object to pursue; or life, like a disease-smote beauty, has no attraction.

GAMBLING-

* J. C. DODERLIN published at Jena, in 1787, a Thesis, in which he asserts, "That Christ gave no civil laws." *Christum alienum fuisse a legibus civilibus. ferendis.*

It has been lately said by some, that Jesus affected empire in the garb of humility; and by others, that a city in which the Christian law should be truly observed, would come to nought; so, that Christ has made either vain attempts, or foolish laws. To refute these, M. DODERLIN shews, that the laws of Christ tend much to the public good, but that he has ordained nothing relative to temporal government: that he did not fulfil the expectation of the Jews, who looked for a new King in their Messiah; the founder of a new city, and of a new law: and that those precepts which relate to civil government (as the prohibition of swearing, resisting of injuries, and divorcing a wife) are to be understood only as private precepts.

Annales Literati, Helmstädt.

GAMBLING-houses are temples where the most fordid and turbulent passions contend; there no spectator can be indifferent: a card, or a small square of ivory, interests more than the loss of an empire, or the ruin of an unoffending groupe of infants, and their nearest relatives.

'Tis torture to the envious to return their injuries with complacency and kindness.

BE * not so bigotted to any custom, as to worship it at the expence of truth. All is custom that goes on in continuity: all customs are not alike beneficial to us.

FOOLS take ingenious abuse for kindness, and often make one in the laugh that is carrying on at their own expence.

THE fatalist stands a good chance of being contented with his lot, unless 'tis ordained to the contrary.

B 2

SUBALTERN

* When the King of Poland had recovered Livonia from the Czar John Bazilowitz, he wished to abolish the custom of whipping the peasants for their faults; but they, insensible of the favour, threw themselves at his feet, and begged that he would alter nothing in their ancient customs.

SUBALTERN tyrants* are ever the most intolerant, and intolerable.

AN† ardent pursuit of wealth or sensuality offends the heart: in the very moment of gain, or enjoyment, their denial is most peremptory.

THE more you speak of yourself, the more you are likely to lie: say but little, 'twill scarcely gain belief; so strong are partiality and envy.

THOSE beings only are fit for Solitude‡, who like nobody, are like nobody, and are lik'd by nobody.

WE

* "Power is what all covet, but few are fit to be trusted with; and there is no appendix to it so petty, but a man may find room enough to play the tyrant in it."

† "As the wily subtilty of him who is intent on gain, so the abrupt brutality of him who has gained enough."

LAVATER'S *Aphorisms*.

‡ Zimmerman's definition of the word Solitude does not appear to be correct. Solitude he calls that intellectual state in which the "mind voluntarily surrenders itself to its own reflections." The philosopher, therefore, who withdraws his attention from every external object to the contemplation of his own ideas, is not less solitary than he who abandons society, and resigns himself entirely to the calm enjoyment of lonely life.

By

WE sometimes measure the favours we grant by the necessities of those who solicit; not from the intrinsic value of what is granted. Pitiful advantage!

THE burthen increases with the value. Those we love, anxiously do we watch; and we merit their esteem by our disquietude.

OPEN your mouth and purse cautiously; and your stock of wealth and reputation shall, at least in repute, be great.

IF 'tis fortunate for the living, that the dead cannot revisit the earth, 'twou'd likewise be fortunate for them, if many of them had never existed. The Athenians were counsell'd to be sure that King Philip was dead before they expressed their joy at the report of it, lest they should find him alive to avenge their hasty triumph.

BEWARE* of profession; 'tis often put to severe proofs. Beware, likewise, of those who

B 3

profess;

By solitude I understand a local separation from society; by meditation I understand the mind reflecting on its own contents.

* "I have had occasion a thousand times, since I saw you, to wish myself in the land where all things are forgotten; at least,

profess; 'tis the trick of the frivolous, and the hypocritical.

GREAT spirits there are many; but many of them want judgment and wealth.

ALWAYS to speak what you think, is the way to acquire the habit of thinking and acting with propriety.

VIOLENT

least, that I did not live in the memory of certain restless mortals who are *visitors by profession*. The misfortune is, no retirement is so remote, nor sanctuary sacred, as to afford a protection from their impertinence; and though we were to fly to the desert, and take refuge in the cells of saints and hermits, we should be alarmed with their unmeaning voice, *crying even in the wilderness*. They spread themselves, in truth, over the whole face of the land, and they waste the fairest hours of conversation. For my part, I look upon them not as paying visits, but *visitations*; and am never obliged to give audience to one of this species, that I do not consider myself as under a judgment for those numberless hours which I have spent in vain. If these sons and daughters of idleness and folly would be persuaded to enter into an exclusive society, the rest of the world might possess their moments unmolested; but nothing less will satisfy them, than opening a general commerce, and sailing into every port where choice or chance may drive them. Were we to live, indeed, in the years of the Antediluvians, one might afford to resign some part of one's time in charitable relief of the insufferable weight of theirs; but since the days of man are shrunk into a few hasty revolutions of the sun, whole afternoons are much too considerable a sacrifice to be offered to tame civility. What heightens the contempt of this character is, that they who have

VIOLENT asseveration, or affected bluntness, look not more suspicious than strained sanctity, or over-offended modesty.

WHICH is most dangerous, thinking too well, or too ill, of mankind? Which are we warranted to do, to think well or ill of mankind? Perhaps this does not admit of a question!

'Tis possible to look without staring; though the guilty, and those who endeavour to conceal an affectation they are not conscious of possessing, think otherwise.

A GRACEFUL compliance, or a courageous rejection, are the alternatives of the great.

WHEN ill news * comes too late to be serviceable to your neighbour, keep it to yourself.

But 4 "HE

have so much of the force have always the least of the power of friendship; and though they will "craze their chariot-wheels," as MILTON expresses it, to destroy your repose, they would not drive half the length of a street to *assist your distress*."

FITZOSBORNE'S *Letters*.

* "If thou hast heard a word, let it die with thee; and be bold, it will not hurt thee."

"A fool travaileth with a word, as a woman in labour of a child."

Ecclesiasticus.

"HE who can at all times sacrifice pleasure to duty, approaches sublimity," 'tis said. How much closer is the approximation when our duty is itself a pleasure! Besides, what chance is there of having that well and constantly performed, which is considered as a sacrifice ordained by necessity?

THOSE * alone may be vouched for who are good alone. Those who are not good alone, may be bettered by association; good company cannot pejorate.

THOUGH you highly respect, or bitterly execrate, any opinion you may hear delivered, do not assimilate the character of the utterer to it. Out of a clean vessel muddy water may proceed; and the contrary.

PRIDE causes us to admire those most, who in love or war make the best defence.

ONE
* "Whenever a man undergoes a considerable change in consequence of being observed by others, whenever he assumes another gait, another language, than what he had before he thought himself observed, be advised to guard yourself against him."

Again:

"Distinguish exactly what one is when he stands alone, and acts for himself, and when he is led by others. I know many
who

ONE act of immortality, or extensive utility, is a fair acquittance! Those capacitated to perform more, may never find the opportunity; and many opportunities are thrown away on the supine and imbecile.

CERTAIN failings, * it is not only generous, but convenient, to overlook: kindred nature has kindred faults.

Virtue, for ever frail as fair below,
Her tender nature suffers in the crowd,
Nor touches on the world without a stain.
The world's infectious; few bring back at eve,
Immaculate, the manners of the morn.
Something we thought, is blotted; we resolv'd,
Is shaken; we renounc'd, return'd again.
Each salutation may let in a sin
Unthought before, or fix a former flaw.
Nor is it strange; light, motion, concourse, noise,
All scatter us abroad.

B 5

To

who act always honestly, often with delicacy, when left to themselves; and like knaves when influenced by some overbearing characters whom they once slavishly submitted to follow."

LAVATER'S *Aporisims*.

* "He who loses the sun in his spots, a beautiful face in a few freckles, and a grand character in a few harmless singularities, may choose, of two appellations, one -- *strong-head*, or *knave*."

Against

To communicate his knowledge* is a duty with the wise man; to learn from others, is his highest gratification.

If women fix their eyes on a rose they will have it, though in the plucking they prick their fingers.

GREEN girls often delay their happiness 'till they have destroyed their health, or feed their pride to a plethora, whilst their love is absolutely starving.

NEW landlords are over-civil; good ones have civility enough: rich landlords shew little civility to any customer; to a poor one, none: but the obsequious give the beggar his offals with a bow.

CORRECTION

Again:

"There is none so bad as to do the twentieth part of the evil he might; nor any so good, as to do the tenth part of the good it is in his power to do. Judge of yourself by the good you might do, and neglect; and of others, by the evil they might do, and omit: and your judgment will be poised between too much indulgence for yourself, and too much severity on others."

LAVATER'S *Apophisms*.

* "Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? Better is he that hideth his folly, than a man that hideth his wisdom."

Ecclesiasticus.

CORRECTION * resembles an amiable act of courtesy when it proceeds from those we justly venerate.

WHAT is eccentricity morally considered? Place yourself at your neighbour's point, enter into his view of things, then describe your circle: nothing then appears extraordinary. Beholders seldom consider how extravagant their manners appear in their turn.

ADVERTISE your abilities if you would give publicity to them: if you have none, still it may be necessary to advertise.

BE sure to entrust no person with more power over your heart than can be recalled. 'Tis disgusting to those who love the species, to hear any of them declare, "I am entirely guided by my friend." We act well but when we are most responsible.

WHEN mistresses have notoriously an ascendancy, every act of the keeper is supposed to be planned behind the curtains.

B 6

WITH

" * He who is loved, and commands love, when he corrects, or is the cause of uneasiness, must be loveliness itself; and, he who can love him in the moment of correction, is the most amiable of mortals."

LAVATER'S *Aphorisms*.

WITH the vulgar, and the learned, names have great weight: the wise use a writ of enquiry into their legitimacy when they are advanced as authorities.

Who would be the slave of insignificance*, and live in subservience to an hour, or a fashion?

A SERIOUS look well tim'd, will often check the obstreperous mirth of a fool, or disconcert the florid attempts of the insects who slander with a smile, and cover cruelty with the warmest expressions of concern.

CAN those have any character to lose who have no reputation to gain?

THE best born, and the first born, are oft-times the worst, and the last to be borne.

THE

* "There is such a plague every morning with buckling shoes, gartering, combing and powdering. Phaw! cease thy impertinence, I'll dress no more to-day. Were I an honest brute, that rises from his litter, shakes himself, and so is dress'd, I could bear it."

Prythee, what have we to do with time? Can't we let it alone as Nature made it? Can't a man eat when he's hungry, go to bed when he's sleepy, rise when he wakes, dress when he pleases, without the confinement of hours to enslave him?"

Twin Rivals.

THE strongest instance of friendship, or of disinterestedness, * shall be the least regarded, if it thwarts our wishes, or crosses our inclinations.

ONE of the safest methods of criminating is, to represent a supposed impossibility of your having been able to commit the crime.

VIRTUE, † when sensuality grows strong, is in a precarious state; and the more we are pleased by it, the greater is our danger.

To contemplate forms of pleasure for pleasure's sake

is wrong IDLERS ‡ cannot even find time to be idle, or the industrious to be at leisure. We must be always doing, or suffering.

LOVERS presume more upon the strength of their passion, purse, or their personal charms, than their integrity, or understanding. 'Tis but

* "Let me repeat it; if you cannot bear to be told by your bosom friend that you have a strong breath, you deserve not to have a friend."

LAVATER'S *Aphorisms*.

† Count de Buckebourg declared; "that the greatest danger, and no danger, were the same thing."

‡ Cato the Censor tells us, that Publius Scipio made this declaration: "Nunquam se minus otiosum esse, quam cum otiosus, nec minus solum, quam cum solus esset."

*Man is then only comparatively †
Safe, when sensible that he is in danger*

but a cold courtship now-a-days where the virtues preside.

WE deck trifles* with the drapery of importance when they are requested of us. There is too much of the spirit of traffic in all our reciprocities.

THE adultress exposes her offspring to scorn and danger; a privilege motherhood alone cannot warrant her in, though she assumes a right to dispose of her own person.

HELL is an inexhaustible mine, whence cheating priests draw their revenues; the ministry† of the true religion disclaim any proprietary in the infernal demesnes.

SELDOM compute a man's wealth by his mode of living, dress, or the company he keeps.

THOUGH the male is early indulged in habits of inconstancy, 'twill not damp the fiery fury

* "Who, in receiving a benefit, estimates its value more closely than in conferring one, shall be a citizen of a better world."

LAVATER'S *Aphorisms*.

† "And in case he believes more of the prevalency of an ill-designing principle than a good one, he is rather a demonist."

LOED SHAFTESBURY.

fury of a wife to tell her, that custom prevails over reason; nor, when the female becomes the defaulter, does the husband make allowance for the contagion of example.

I ONCE * heard it asserted, *that the executioner did more towards the conservation of good order than the priest.* Yes, I replied, but he neither has, nor does he deserve, so much respect. The priest only frightens you. *But the hangman puts you out of fear,* the fellow replied.

PITY fools ever; never trust to them. Well has Lord Chesterfield declared, that "we may safely judge of a man's truth by his understanding." Doubtless, the strength of virtue depends upon the vigour of intellect.

FOR† here, or hereafter, for things of magnitude or trifles, our hopes or fears, patience is all: the great hour of determination will arrive.

'TIS

* VOLTAIRE is of opinion that hanging is an advantage only to the executioner, who is paid for putting men openly to death: if punishments are invented for the benefit of society, they should be useful to society; but a man is not good for any thing after he is hanged.

† "Las d'esperer, & de me plaindre

De la cour, des grands, & du sort,

C'est ici que j'attends la mort

Sans la desirer, ni la craindre."

MAYNARD.

'TIS a contradiction in physics * to affirm, that something, which once was not, has since been brought into existence. Matter was, is, and must be equal perpetually, though its forms are perpetually varying. Dissolution of form every part of matter is subject to: all is in motion.

THE weak may be jok'd out of any thing but their weakness.

A GOOD name will wear out; a bad one may be turn'd; a nick-name lasts for ever.

PETRARCH was of opinion that pleasure, by occasional interruption, became more lively. Does this account for the capriciousness and bickerings of the married state?

NEGATIVE

* The actual existence of a thing must either be concluded upon observation, or sufficient testimony, or else reasoned out from the necessary connection it has with something the existence whereof we are well assured of.

" Nil posse creari

De nihilo, neque item genita, ad nihilum revocari."

LUCRETIVS.

" C'est un cercle roulant, ou les mêmes choses se font que reculer, & s'approcher."

CHAMN.

NEGATIVE virtue * is a positive vice, if the means exist of improving it.

WIVES who often make free with the characters of their husbands, will not be overscrupulous in making free with their sheets.

AFTER revenge has been taken, or atonement has been made, most injuries are WILLINGLY forgiven.

BUT that the recollection of my own insignificance holds me back, I fear I should be seduced by the hyper-critics, cavillers, and carpers, who surround me. So much are they admired, so happy do they seem in their own opinions. Right or wrong † is at their command.

VIRTUOUS sufferance † lays up a store of rich sensibility, which is afterwards expended

“Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.” *Proverbs of Solomon.*

“La plus sublime vertu est negative ; elle nous instruit de ne jamais faire du mal a personne.” *ROUSSEAU.*

† “Who rapidly decides without examining proofs, will persist obstinately.” *LAVATER'S Aphorisms.*

† “La fermeté d'un homme qui souffre avec constance les persecutions qu'on lui fait, le met infiniment au dessus de ceux qui le persecutent.” *L'Abbé de Bellegarde*

pended in acts of compassion in behalf of the distressed.

THERE is no great risk or expence in a great present, * if the person, time, and manner, have been judiciously chosen.

EVERY impediment, morally speaking, is prejudice, that prevents mankind from enjoying the fullest portion of felicity.

IF we are not reprehensible for those qualities which do not depend on our will, but appear to be the effect of surrounding objects acting on our temperament, for which are we culpable?

SUCH is the cecity of man, † such is the cruel delicacy of his chosen companions, he remains ignorant of his greatest losses 'till 'tis too late to replace them.

PAST help is not always past hope ; past hope is not always past cure.

WHAT

* " Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

Ecclesiasticus.

† " You are not very good, if you are not better than your best friends imagine you to be."

LAVATER'S *Apophisms*.

WHAT is so hard as the heart of a creditor? Thousands repeat the question. They compare it to stone,* iron; nay, they want a proper term to come up to their opinion of its infensibility. And what can have indurated his feelings? Who sits in judgment on the provocation he has received, the inconveniences he has undergone, the petty evasions, and cruel insults he has passed? 'Till these have been made known, who is warranted to oppugn his proceedings, or arraign his humanity? We cannot endure for war; nay, we shou'd not do it! This may be declared without becoming an advocate for persecution.

SPEAK plainly; act decisively; out of doubt, out of controversy.

THE best advice is not always that which is, or can, but which ought to be, abided by.

IF those who depend on casualties for their amusement, have seen much of the world, they must be often baulk'd.

MANY will anxiously endeavour to learn the opinion of the critic, who never think of forming

* The Chinese are said to have a stone, called *Yu*, harder and heavier than marble, capable of a fine polish; and so sonorous, as to be used as a musical instrument.

forming one for themselves. The oracles of the literary world, whose decisions regulate the ideas of the public, and govern their sentiments, owe their consequence to the cowardice of those who dare not think for themselves.

THE reign of incredulity* is as fatal to the temporal interest of religion, as that of superstition is: 'twill be best understood in an age when good sense conducts dispassionate enquiry.

PRODIGALS may stop when they please in their career; they must stop in the end: but 'tis easier to convert the ruffian in the very act of murderous perpetration, than arrest by reason the son of pleasure in his course.

A HERO'S goal is mark'd out by impossibility.

NEVER exhaust your stores, if you wish the admiration of the circle you frequent to be of long continuance. Indeed, to abound in any particular,† frugality must be observ'd.

OUR

• We must destroy the press, or the press will destroy us, said Cardinal Wolsey.

† "Genius always gives its best at first, prudence at last.

LAVATER'S *Apophisms*.

OUR worst relations are good to us; they wish us in heaven: sometimes, to secure us this blessing, they consign themselves to a worse place.

FEW tables where convivial talents will not pass in payment, especially where the host wants brains, or the guest has money.

THE fashionable require very little from those they associate with, besides their purse, praise, time, and chastity.

AN angry man * should neither be believ'd or oppos'd; his intellect is derang'd. Mark well how his passion subsides; on that determine for or against the duration of your intimacy. But let me intreat that you never trust the sulky wretch; malice is in his heart; revenge, hatred, and more passions than there is names for. He is a spider who spins delicate filaments on all sides, to enmesh his unwary victim.

THE credulity † of the bigot ever keeps pace with his ignorance, and the fear his ghostly director has inspired.

WINE,

* " Anger is like

" A full hot horse, who, being allow'd his way,

" Self mettle tires him.

SHAKESPEARE.

† Mrs. BENDYSH, grand-daughter of *Cromwell*, gravely insisted, in conversation, that Oliver was one day seeking the

Lord

WINE, and love, though they may be the best at home, are thought to have the best relish when enjoyed abroad.

LUCKY men are frequently thought to be dishonest ones. The envious and narrow-minded invariably fabricate disgraceful causes for sudden or great prosperity.

KEEP an eye of rigid scrutiny over your own thoughts and actions; then the lenity shewn to the peccable will be highly honourable.

THERE will be little virtue extant when good intentions cannot obtain credit. Those deserve to suffer by vice who bruise the seed before it is earth'd.

REFORMERS

Lord with such fervor of devotion, and striving for a gracious answer with such vehemence of spirit, that the tears were forced from him in such abundance, as to run under the closet door into the next room. This, to be sure, was snivelling to some purpose! A gentleman, to whom this information was particularly addressed, observed, in reply, "that it was difficult to say precisely what abundant fountains of tears might fill up and run over the Lord's chosen vessels; yet he could not help suspecting that the flood under the closet door, occasioned by the Protector's struggles, was derived from some other source than his eyes."

REFORMERS * begin generally at the wrong end: they should not destroy; they should perfect.

* “ In a certain part of the world, where ingenious men are wont to retail their speculations, I remember to have seen a valetudinarian in a long wig, and a cloak, at the upper end of a table, with half a dozen of disciples about him. After he had talked about religion in a manner which would make one think atheism established by law, and religion only tolerated, he entered upon civil government, and observed, that the natural world was in perpetual circulation. Animals, said he, who draw their sustenance from the earth, mix with the same earth, and in their turn become food for vegetables, which again nourish the animal kind. The vapours that ascend from this globe, descend back upon it in showers; the elements alternately prey upon each other. That which one part of nature loseth, another gains; the sum total remaining always the same, being neither bigger nor lesser, better nor worse, for all these intestine changes. Even so, said this learned professor, the revolutions in the civil world are no detriment to human kind; one part whereof rises as the other falls, and wins by another's loss. A man, therefore, who thinks deeply, and hath an eye on the whole system, is no more a bigot to government than religion. He knows how to suit himself to occasions, and make the best of every event; for the rest, he looks on all translations of power and property, from one hand to another, with philosophic indifference.” Our lecturer concluded his discourse with a most ingenious analysis of all political and moral virtues into their first principles and causes, shewing them to be mere fashions, and illusions of the vulgar. As philosophers of this stamp lay it down for a maxim, that there is nothing sacred of any kind, nothing but what may be made a jest of, exploded, and changed like the fashion of their cloaths; so nothing is more frequent than

perfect. It cannot be supposed so many ages have passed away, without leaving us in possession of something that is intrinsically valuable, something that may serve for improvement to build on.

THE safest gallant is the husband's best friend. So thinks the wife. The anathemas of all who can feel pursue the traitress who can solicit, or submit, in such a case, to be solicited!

IF those who are united solely by affection are not the best, they are certainly the happiest, portion of society.

ARE the crimes that necessity occasions necessarily objects of punishment?

"The world's a school
 "Of wrong; and what proficients swarm around!
 "We must or imitate, or disapprove;
 "Must list as their accomplices or foes:
 "That stains our innocence, *this* wounds our peace."

ELOQUENCE

than for them to utter their schemes and principles not only in select companies, but even in public. There are many spontaneous lecturers, in every corner of the streets, ready to open mens' eyes, and rub off all their prejudices about religion, loyalty, and public spirit."

BISHOP BERKELY.

ELOQUENCE is admired, though wisdom is no where to be heard.

CAN any means be devised to keep a fool in awe that are so efficacious as a greater fool?

'Tis as promising a task to attempt recovering the life as the reputation of one who has been hanged.

WHAT* is there that hope, fear, or avarice, will not induce the necessitous, the ambitious, or adventurous, to undertake?

THE change we personally experience from time to time we obstinately deny to our principles.

C

LET

* "The extremity we endured was more terrible than befel any ship in the eighteen years war: for, laying aside the continual expectation of death by shipwreck, and the daily mortality of our men, I will speak of our famine. For sixteen days together we never tasted a drop of drink, either beer, wine, or water; and though we had plenty of beef and pork, of a year's salting, yet did we forbear eating of it, it making us drier. Many drank salt water, and those that did died suddenly; and the last words they usually spake were, 'Drink! drink! drink!' And I dare boldly say, that of five hundred men that were in that ship seven years before, at this day there is not a man alive but myself, and one more."

Vide Tracts by Sir William Monson.

LET your lot be bad, good, or indifferent, convince the world that you merit a better: 'twill cause even your remains to be respected.

To struggle in misery and with misery at the same time, appears to be the acme of human sufferance. Who, acquainted with the number of propitious circumstances required to make a vigorous effort * of the mind, can read the advertisement of the great British lexicographer emotionless? "It may gratify curiosity to inform it, that the English Dictionary was written with very little assistance from the learned, and without any patronage of the great; not in the soft obscurities of retirement, nor under the shelter of academic bowers, but amidst inconvenience, and distraction; in sickness, and sorrow."

ALL who presume to judge in their own cause, presume that reason is on their side.

THOUGH† words are uncertain evidences, they decide the most momentous concerns.

RIGID

* "But 'tis not thought, for still the soul's employ'd:

"'Tis painful thinking that corrodes our clay."

ARMSTRONG.

† "Oral discourse (whose transient faults dying with the sound that gives them life, and so not subject to a strict review) more easily escapes observation."

LOCKE on Education.

RIGID authority makes rebellious wives, children, and subjects. 'Tis this bastard power that prevents men in certain situations from being adored ; so over-thankful is the human heart for gentle treatment.

IF falsehood dwells on the lip, so does temptation.

VIVID imaginations prevent, and occasion a thousand inconveniences that dull souls are liable to, or insensible of.

RICH garments * have no privileges, though the wearers may.

CHARITY is the expletive of justice; mercy, the abuse of it. These vices are spoken of as pompously, and as ostentatiously, as if they changed their nature for the occasion.

IMPUDENCE † requires more than it merits ; Greediness, more than it can use ; Penury,

C 2

left

* "A man's attire, and excessive laughter, and gait, shew what he is."

Ecclesiasticus.

† "He who goes round-about in his request, wants, commonly, more than he chuses to appear to want."

LAVATER'S *Aphorisms*.

less than it can obtain: but the Modest and the Haughty perish, and the list of their wants with them.

ORNAMENTS are adscititious: the beauty of the thing is in itself, (if there is any,) or in our opinion of it.

WHEN we meet with better fare than was expected, the disappointment is overlooked even by the scrupulous. When we meet with worse than was expected, philosophers alone know how to make it better.

THOSE who hesitate to publish their thoughts* must certainly be ashamed or afraid of uttering them. The English proverb, contained in the following distich, says,

“ He that wou’d live at peace, and rest,
“ Must hear, and see, and say the best.”

Such dehortations deserve our contempt: they stifle that manliness and sincerity which all legislators should cherish.

SUICIDES

* SINESIUS said to those employed to consecrate him, “ I must acquaint you that I will neither deceive nor force the conscience of any man. I will allow every man peaceably to retain his

SUICIDES pay the world a bad compliment. Indeed, it may so happen, that the world has been beforehand with them in incivility. Granted. Even then the retaliation is at their own expence.

'Tis enough to rive a sensible heart to injure the generous poor : there are critical situations, that make it inevitable : a momentous crisis it is, when self-preservation can only be obtained by acts of cruelty.

A FOREIGN legislation is one of the monstrous substitutes that weak politicians devise to remedy errors that fall within their own province to rectify.

'Tis no uncommon thing to meet with persons who carry the rewards and trappings of prostitution as proudly as if the profession was an honourable one.

MUTUAL * accommodation is the object and essence of politeness and morality.

C 3

NEVER

his opinion, and I will adhere to mine. I will not teach any thing I do not believe. If you will consecrate me on these conditions, I consent ; if not, I renounce the bishoprick."

* " There is often a magnificent pride and ill-nature in men of a great deal of wit and learning, which almost overthrows all their

NEVER look for your ancestors, or your titles, in the imperfect records of antiquity; look into your own virtues, and the history of those who liv'd to be benefactors to society.

WHEN females disclaim admiration, 'tis a feint to prevent your discovering that they are on the look-out for it.

THE past may be a very proper counsellor for the present, or the future but a very improper director for either.

THERE is no way to surmount the virulence of dangerous prejudices, like a patient and unbiaffed examination of opposite doctrines.

“ HE * who is master of the fittest moment to crush his enemy, and magnanimously neglects it, is born to be a conqueror.” To these words of the citizen of Zurich let there be added : “ Those who are compelled to yield, can feel no disgrace; those who submit, are cowards.”

No

their merit; or at least makes one angry to find things so valuable in such ill hands.”

* “ As the lust of an eunuch to deflower a virgin, so is he that executeth judgment with violence.

Ecclesiasticus.

No citizen can look for impunity who expects responsibility from his fellow-citizens.

* WHEN the malign are compelled to utter truth, the tone in which it is delivered frequently operates to the disadvantage of those it should serve.

† BENEVOLENCE is kept in motion by its own acts. When 'tis genuine, nothing impedes its progress; and a trifle preserves the spirit of its action: nay, the very acknowledgments of the relieved are fresh and irresistible motives to exertion.

How many must strip if every one could claim his own!

† THERE is, in the circles of traffic, nothing more common, than to hear one trades-

C 4

man

• "There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit; casting down his countenance as if he heard not: where he is not known, he will do thee a mischief before thou art aware." *Ecclesiasticus*.

† "Call him faint who can forget his own sufferings in the minute griefs of others." *LAVATER'S Aphorisms*.

† When a couple of broom-men had chatted one day
On a number of things in a sociable way,

A new

man wonder how another thrives : the more the spirit of trade is within them, the greater the astonishment !

CAUTION is perpetual care. The cautious are often timid, or affected. With the wisest of them, enjoyment must be incomplete : whilst the sun shines, they foresee storms.

* THE *earnest* of the present is with some less enticing than the *promise* of futurity.

CONFIDENT

A new subject they started : says Jack, " My friend Joe,

" I have long been most plaguily puzzled to know

" How you manage to sell your brooms cheaper than mine,

" As I *steal* the materials."—" I like your design,"

Replied Jack ; " but improvement's the soul of a trade :

" All the brooms I dispose of, I *steal* ready made."

Anonymous.

* " The Saxons were undoubtedly a stout and hardy people, delighting chiefly in war ; holding it all times far more honourable to take the necessaries of life from others by force, than by their own industry to provide for themselves. War was, indeed, part of their religion ; for they not only held it dishonourable for a man to die of a disease, or in his bed, but supposed that he would be entirely excluded from the joys of a happy state hereafter, which was a place in *Woden's* hall, where, in an endless round of quiet and contentment, they would sit, and quaff full cups of ale in the skulls of their enemies. This was their heaven : and their place of punishment plainly proves their detestation of sloth and indolence ; for they supposed the torments to be a continual succession of laziness, sickness, and the most miserable infirmities."

STROUT.

CONFIDENT ignorance frequently bears away the reward from the timid, scrupulous, and deserving. The most deserving must put themselves in the way of preferment.

THE essence of rectitude and error, does not depend on words and clauses inserted in a statute; it depends on reason, and the urgency of circumstances; and these were antecedent to all laws.

ALWAYS flatter women; sometimes flatter men. Such is the advice of one worldly sycophant to another. Follow it, if you think proper. Remember, by the bye, never to flatter yourself. If, in the first case, 'tis dangerous to omit it; or if, in the second, the hazard is in not knowing when, or how, to apply the dose; remember, that in the third, both danger and hazard must be your own.

* THE blandishments of art may engage our attention the quickest, but simple nature will have the longest claim to it.

C 5

WE

* "Pray, Madam," said a celebrated painter, to a certain toast upon *le plus haut ton*, whilst she was sitting for her picture, "does your ladyship mean to be painted twice over?" The lady, somewhat disconcerted, said, "Sir, I do not understand you." "View the glass, and that painting, and determine whether

WE are prepared to love those we hear praised.
With what advantage that being enters a company whose fame has been sounded!

* *WHILE there is any thing to do, there is nothing done*: thus runs one phrase. Another says, *Much is done by making a beginning*. In truth, things are often completed before they are finished.

† GENUINE love is no respecter of circumstances: there is a species of it that commences, though it seldom thrives, where they are unequal.

DOMESTIC veneration we may safely aspire to; the honours that are paid at home are not *exacted*, and they excite no murmurs.

WHEN

whether your rouge is not apparently more artificial than my carmine?" Her ladyship flew down stairs; and, in the violence of perspiration at the discovery, left a whole ruby cheek, and three blue veins.

* Lucan.

† "La beauté, les attrait, l'esprit, la bonne mine,
Echauffent bien le cœur, mais non pas la cuisine."

P. CORNEILLE.

Senza Cerere, & Bacco, Venere e di ghiaccio.

Italian Proverb.

WHEN women risk their reputation, the chances are that they lose it. One comfort is, the risk is not discovered 'till the danger is over.

THE necessities that exist are in general created by the superfluities that are enjoyed.

If contradiction unsettles the temper, prejudice predominates. Nevertheless, if you cannot dissent from your friend safely, change the conversation. The enmity of a human being no man will call forth who knows the value of his amity, or the insignificance of a verbal triumph over his failings.

* TORTURE is neither a justifiable or ready means of obtaining the truth; yet 'tis still a maxim with detestable statesmen, to destroy where they cannot intimidate or persuade.

C 6

It

* Though it had been for ages ascertained, that coercion produced no beneficial change of sentiment, yet all the prelates of France, consulted by Louis the Fourteenth, answered this question in the affirmative: "Is it right to force a people of heretics to believe?"

An ordinance passed in France, July, 1652, permitting the killing of *Huguenots* wherever they were to be found; and it was to be read every Sunday from all pulpits!

IT strains the body to ascend; it shakes it to descend: the first effort is attended with difficulty; the second, with danger.

IF the serpent had not cheated Eve, she might have been an overmatch for the serpent; and 'tis not improbable but there are some women who will at last escape the devil's claws.

'TIS iniquitous to form an opinion of the messenger from the tendency of his news. The man who brought intelligence to *Tigranes* of the approach of *Lucullus*, was instantly beheaded.

BY the lover or the scholar, the defaulter or the dealer, the advantages of concealment are generally over-rated.

SERVANTS often wear the livery whilst their employers do the work: indeed, the kitchen sometimes appears to be the place adapted to the meridian of their understandings.* We are not all cloathed as we deserve to be.

THE

* "Who comes from the kitchen, smells of its smoke; who adheres to a sect, has something of its cant: the college air frames the student; and dry inhumanity, him who herds with literary pedants.

LAVATER'S *Apophisms*.

THE singularities and oddities to be observed in individuals, do not always proceed from good sense: where they are very remarkable, we must be prepared to meet with extremes.

WHO can murmur at not succeeding, when the best have been refused?

* PURCHASERS conceive themselves to be possessors of the power, as well as the right, of judging.

SUCH as have been fleeced by worldly duplicity, are accused of acerbity in their animadversions.

* "When his last comedy of the *Wedding Day* was in rehearsal, an actor said, he was apprehensive that the audience would make free with a particular passage; therefore begged it might be omitted. "No, damn it," replied the bard, "if the scene is not good, let them find that out." The play was brought out without alteration, and the disapprobation of the house was provoked at the passage before objected to. The performer retired into the green room, where the author was indulging his genius, and solacing himself with a bottle of champagne. He had by this time drank plentifully, and cocking his eye at the actor, whilst streams of tobacco trickled down his mouth, "What's the matter, Garrick?" says he: "What are they hissing now?" "Why, the scene that I begg'd you to retrench." "Oh, damn 'em," replied the author; "they have found it out, have they?"

MURPHY'S Essay on the Life and Genius of
HENRY FIELDING.

sions. Those who bring this charge are incompetent to the task of maintaining it, if they have escaped the shears.

FAMILY pride entertains many unsocial opinions.

THE prospect of pleasure, or of pain, is sufficient apology for preferring or quitting any road.

THERE is a local as well as a personal attachment; and 'tis not uncommon to entertain a partiality for certain places, in consequence of a partiality to certain persons.

WHO is it that advocates for slavery? Those who are nescious what an immense benefit a single freeman is of to the general family of mankind.

BETTER to be in a state of insipience, than to be guilty, and be conscious of it. There is no criminality, unless there is a consciousness, a sense of it.

THE eye is an expressive organ, and lays the mind under heavy penalties; it also contributes most to its riches.

NEGLECT the first opportunity of liquidating your debts, and another may never occur. Pride hurries many a man to get out of debt; fear prevents as many from getting into it.

FROM fools, knaves, or wits, there is little prospect of obtaining a direct answer to a simple question. To their simple questions they always expect one, though they do not deserve it: nor is there any existing obligation to give it.

THE bustle of the insignificant is the finest lesson for those who wish to become humble in their demeanour.

* TASTE is perpetually varying, yet is it the standard of excellence.

INMATES of courts and cottages differ less in principle than in the way of demonstrating them. The vulgar of the city exclaim against the chicanery and servility of the former, as loudly as they apostrophize the innocence and honesty of the latter.

THE

• HORACE, in his Ninth Ode, says,

“ This is the time to be possest;

“ The best is but in season best.”

THE rich have just as much as they can use : those who possess more, have in their custody what would make others rich.

IN all cases 'tis the weak who suffer, and the weakest who acknowledge the *justice* of the punishment awarded to them.

* WHORES, even in their prosperity, are unhappy. Gold cannot silence the apprehensions of conscience. The fate they have been told they merit, they are in continual expectation of.

THE surest criterion of a man's disposition, is the instantaneous effect that cheerfulness or joy produces on his spirits. The countenance in this case is the mirror of ineffable satisfaction.

SOLITUDE must render the heart callous. What has it whilst alone to pity, or to cherish ? It makes no provision but for itself; there its care begins, there it terminates. Humanity is unknown to the Solitaire. Without it, and all the

* " There is a sinner that hath good success in evil things,
" and there is a gain that turneth to loss."

Ecclesiasticus.

the dear cares that it includes, of what worth is existence?

A WANT of conjugal happiness is the pretence of every married gallant; and the subtle hypocrite into whose arms he falls is glad of the complaint: under the veil of pity, she gives loose reins to her inordinate desires.

DISSIPATION is absolutely a labour when the round of Vanity Fair has been once made; but fashion makes us think light of the toil, and we describe the circle as mechanically as a horse in a mill.

To know how sweet friendship is, we must be houseless, and destitute. One who has never lost sight of a throne is in a state of inscience. The Second Charles, or his father, might have felt the extatic thrill of being thought worth the care of a brother.

THE wise regret, the fool fears, to die.

'Tis
 "To share a heavy burden merely to ease another, is noble; to do it cheerfully, sublime.

LAVATER'S *Apophisms*.

* 'Tis certain that a violent affection can take place but once during life ; for it, in some shape, occupies the whole attention during our existence : we *may* renounce the object of it ; the passion will perpetually recur.

• THOUGH your mirth displeases, do not precipitately conclude that the heart is badly organized. There is a season for joy.

• If adversity does not teach a man how far he can depend on himself, at least it instructs him what

• On Mrs. VANBRUGGEN (ci-devant Mrs Montford) GAY made his Black-ey'd Susan. She fell in love with BOOTH ; but the desire of retaining an annuity left her by Lord Berkeley, on condition that she never married, prevented their union. BOOTH afterwards married Miss SANTLOE. No sooner did the perfidy of her lover, and the ingratitude of her friend, come to her knowledge, than she gave way to a desperation that deprived her of her senses. During a lucid interval, she asked her attendant what play was to be performed that evening, and was told that it was Hamlet. In this piece she had with great applause performed Ophelia. The recollection struck her ; and, with that cunning usually allied to insanity, she found means to elude the care of her servants, and got to the theatre : there she concealed herself 'till the scene in which Ophelia was to make her appearance in her insane state. She pushed on the stage before her rival, who was the appointed representative for the night, and exhibited Ophelia herself to the amazement of the performers and the audience. Nature in this last effort was exhausted. On her exit, she exclaimed, "*It's all over !*" and the prediction was soon verified ! *Vide G. A. BELLAMY's Apology.*

what portion of reliance is to be placed on his coadjutors.

CONTINUANCE is the soul of peace, love, pleasure, and amity.

IN politics, or ethics, the right most universally established, appears to be the right of doing wrong.

* POVERTY, the raillery of women, or the sneers of opulent relatives, operate more violently on some dispositions than the dread of pain or death.

† ERROR is never so fatal as when 'tis cloath'd in the garb of consistence.

CHILDREN have no appeal, but in extreme cases: the tyranny within doors frequently needs a check. †

WHEN

* "You ridicule me because you know what I do; did
"I know your actions, I could return it."

Eastern Sentence.

† "Who by kindness, and smooth attention, can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain dealers."

LAVATER'S Aporisms.

‡ The Spartans could not suggest an idea that parricide could be committed, and had therefore suggested no punishment for it.

WHEN we extol or defend the characters of absent intimates, we are as often actuated by motives of pride as of justice. Of absentees we always speak in extremes.

LET such as wish to familiarize with the inseparable insignificance of their state, look into the sepulchres of the most illustrious; around are visible the mementos of mortality. Where can be found a solitary grain of the original, to identify of what earth it was compounded? Yet the marble informs us that it once received the body of some mighty warrior; one who had dispatched thousands to a premature and blood-damp grave, that his glory might outlive his consciousness of it.

* WANT of respect for ourselves is a tacit licence for the neglect of all the world: the mean-spirited alone avail themselves of the oversight.

THOSE who are very scrupulous, and tender of their own honour, will notwithstanding make very free with the honour of a friend, or his wife. "Honour," said the philosophic prelate, "is but

* 'Twas well replied of a French Peasant to a young Nobleman, who wished her to leave her rustic state, and accompany him to Paris, "Ah! my Lord, the farther we remove from *ourselves*, the greater is our distance from happiness."

but a fictitious kind of honesty ; a mean, but necessary, substitute for it in societies who have none. It is a sort of paper credit, with which men are obliged to trade, who are deficient in the sterling cash of true morality and religion."

THE pity of benevolence is a delightful kind of melancholy, where it cannot relieve. Pity, 'tis to be feared, is an ephemeran,* even with the best, whether it comes in the shape of a kindness, an insult, or an injury.

THERE exists no stimulus to activity when every thing is within our reach, or when the value of life is brought too low by the galling conditions on which 'tis enjoy'd : then the soul becomes listless ; or, if it has a desire, 'tis for the advent of death.

'Tis easier to undertake than to retract, especially in momentous affairs. Good, excellent is the advice of the poet Shenstone : " Whatever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it."

THE

* *ewi*, upon, and *uawpa*, a day.

Ephemera, in physic, is a continual fever, that lasts but a day.

THE first act of innovation, though the most dangerous, is the last which is detected.

WHEN paupers evince any consciousness of neglect, they are instantly spurn'd; if they complain this time of a scanty dole, the next they will have none. Though our donations are made to please ourselves, we insist upon those who receive our alms being pleased with them.

GREAT gaiety may exist without impurity; 'tis a question if great gravity can. Hilarity is consentaneous to a guileless heart: deep and discoloured are the motives for reserve.

* How can you convince, or be convinced, if you irritate, or are irritated?

† WHEN government tolerate no opinions but their own, what opinion can we form of them?

How

* "We can do all by speech and silence. He who understands the double art of speaking opportunely at the moment, and of saying not a syllable more or less than is demanded, and he who can wrap himself up in silence when any word would be in vain, will understand to connect energy with patience."

LAVATER'S *Apophisms*.

† "Let us seek truth, but seek it *quietly* as well as *freely*. Let us not imagine, like some who are called *free-thinkers*, that every man who can think and judge for himself, as he has a right

How shall it be published? It appears like an act of madness to attempt it! Yet, when the general sentiment is ripen'd, it may be done with safety, and under the unanimous protection of the community.

'Tis not possible to hear the genuine sentiments of some women, 'till their love, or your purse, is exhausted.

THOSE who scatter their promises unmeaningly, are liberal of cruelty.

FREQUENTLY it happens that we have no more idea of the significations of the words we utter, than of the value of the gold that passes through our hands.

* WIT, to be well defin'd, must be defin'd by wit itself: then 'twill be worth listening to.

MANY

a right to do, has therefore a right of speaking, any more than than of acting, according to the full freedom of his thoughts. The freedom belongs to him as a rational creature, but he lies under restraint as a member of society. We may communicate our thoughts only so as it may be done without offending the laws of our country, and disturbing the public peace."

LORD BOLINGBROKE.

* "Wit is fine language to advantage dress'd;

"Been often thought, but ne'er so well express'd"

DRYDEN.

* MANY of the modern systems of religion have more relationship to absurdity than to virtue. This remark is not thrown out against the church of Rome. "It forbids private judgment, and the exercise of reason in matters of religion. Now nothing is more evidently absurd than to reason against the use of reason; for if the argument itself is good, reason must be a good thing; and if the argument be bad, it only proves the folly of him who used it."

A HERO stands for nothing by itself, nor does a fool; but they both count for something amongst numbers.

† 'Tis good to have enemies, if 'tis only to hear of our faults.

ANGER is extraneous: we must desert the subject, when we give way to expressions of ill-nature.

MANY

* Justice for an hour is better than devotion for a year.

Eastern Sentence.

† "There is a reproof which is not comely; again, some man holdeth his tongue, and is wise. It is much better to reprove, than to be angry secretly; and he that confesseth his fault, shall be preserved from hurt. How good is it when thou art reprov'd to shew repentance! for so shalt thou escape wilful sin.

Ecclesiasticus.

MANY species of wit are quite mechanical: these are the favourites of witlings, whose fame in words scarce outlive the remembrance of their funeral ceremonies.

ATTENTION to dull details, is a way to fortune by the road of patience. Listen, and the hearts of half the world are gained.

UNDER the vizors of prudence and sentiment, lurk artifice and lust.

THE inexperience'd only consider the present: remote advantages determine the wise man's actions. *You cannot draw a line, but it must have a beginning, and an end. A wise man knows, first, the principle and origin of all things; and, secondly, is not ignorant of their end.*

CIVILITY and good breeding, are as much matters of interest as virtue is.

EVERY human agent should be his own historian: 'tis for the credit of the individual, and the advantage of the community, that all the contingencies of their transactions should be brought to light.

"THREE* things characterise man; person, fate, merit: the harmony of these constitutes "real grandeur."† How accidental is the greatness of which the vain mortal boasts! Two of the three constituents are independent of him: and the poor wretch whose merit is his all, what is his fate? Let us not think of Bossuet, Chatterton, and the long train of letter'd victims!

PAY the greatest attention to your enemy; from him you have the most to dread.

† THERE are a sort of friends, who in your poverty do nothing but torment and taunt you with

* "Search carefully into the unisons and discords of a man's person, fate, and merit, and you may analyse his character so clearly, that you may almost certainly foretel what he will be."

Again:

"As the present character of a man, so his past, so his future. Who recollects distinctly his past adventures, know his destiny to come."

LAVATER'S *Apborisms*.

† Before thou callest a man hero, or genius, investigate whether his exertion has features of indelibility; for all that is celestial, all genius, is the offspring of immortality.

LAVATER'S *Apborisms*.

† "The study of man is the doctrine of unisons and discords between ourselves and others.

"He who has but one way of seeing every thing, is as important for him who studies man as fatal to friendship."

LAVATER'S *Apborisms*.

with accounts of what you *might* have been had you followed their advice: and this privilege comes from the comparative state of their finances and yours.

WHO would be instrumental in raising a mob, whilst the march of the Poissardes from Paris to Versailles is before their eyes? Who would precipitate political changes, who considers that the very hurry of the measure prevents any benefit it may produce to be of a long continuance? Besides; all the advantages that revolutions by force bring, cannot restore one of the many lives that have been destroyed to produce it.

MEN and their avocations should be carefully separated.

DESPOTISM is the will of the most powerful, carried into effect by force.

* URGENT must be the occasion, when we can submit to be serv'd by the lukewarm; or those who enumerate their services.

D 2

EVERY

* " The gift of a fool shall do thee no good when thou hast it: neither yet of the envious for his necessity: for he looketh to receive many things for one. He giveth little, and upbraideth much; he openeth his mouth like a cryer; to-day he lendeth, and to-morrow he will ask it again: such a one is to be hated of God, and man.

Ecclesiasticus.

* EVERY necessity is a trial of patience and ingenuity.

† BETTER to be conjoin'd with the dead than the dull. Mezentius had no punishment equal to a lifeless, yawning, dissatisfied female companion.

'Tis not possible to avoid dealing with fools ; but 'tis mortifying to be out-fool'd by them.

‡ WHO shall arraign my singularities, if they neither incommode him, or debase me ? Follow thine own customs, slave : if they are right, persevere in them : for thy credit, have a better authority than custom for so doing.

No man can judge for, tho' he may of, another.

THOSE

* " Then talk of patience, when you have borne him who has none without repining."

LAVATER's *Apborisms*.

† Mezentius, by way of punishment, fastened a dead corpse to a living body, that hunger, putrefaction, and noisome smells, might by small approaches destroy the victim of his rage.

‡ " He alone is a man, who can resist the genius of the age, the tone of fashion, with rigorous simplicity, and modest courage."

LAVATER's *Apborisms*.

THOSE who expose their persons to the assaults of danger for fame, or for the defence of improper conduct, certainly have more blood than brains to spare.

WHEN beauty is not supported by fortune, it generally is by presumption.

* LAWS made after the commission of crimes, with an intent to punish, are cruel ; before them, ridiculous.

AN open confession of a single crime, or imperfection, will do more towards consoling the dissatisfied than an example of ten common virtues. When persons are represented as more than mortal, we are apt to think ourselves less than human. What an interesting detail has Rousseau set forth ! What original plainness has Charlotte Elizabeth de Baviere in her account of herself ! Daughters of frailty ! listen. “ In all
 “ the world, I believe, there are no hands uglier
 D 3 “ than

* In 1776, thirteen of the principal bankers funded 25,000,000 livres for the establishment of a bank at Paris, to discount bills of exchange, part in cash, and part in notes, for the purpose of facilitating trade, and of supporting the occasional wants of government. On the 25th of September, 1783, an unexpected and extraordinary run put the directors to the necessity of stopping payment. This event occasioned universal alarm; the ministry

“than mine. The late king * often told it me
 “laughing, and made me laugh at it too; for as
 “I am totally free from all personal beauty, I
 “am always the first to laugh at my own home-
 “liness; and if laughing adds to the sum of
 “happiness, I have my share of it.”

To please ourselves, or friends, is too easily
 effected: to please those who have antipathies
 against us, is almost impossible.

’Tis not that the course of things changes,
 but peevishness paralyzes our senses: every thing
 is wrong when the temper is off its poise.

CONVICTION

Ministry made use of every means to prevent bad consequences:
 four edicts appeared from the king, which they had the precau-
 tion of antedating five days. The first forbid all notaries to pro-
 test notes issued by the Caisse d’Escompte, under penalty of
 a mulct, besides corporeal punishment; the second stopping all
 future demands till January 1, 1784; the third enjoining per-
 sons to receive the above notes in payment; the fourth laying
 duties on all specie exported.

These particular words are in the first arret: “His majesty,
 “reserving to himself, and his council, the hearing of all dis-
 “putes and prosecutions concerning this arret, withdraws it
 “from his courts, and other judges.”

* Louis the Fourteenth.

CONVICTION should regulate our conduct, we are told. Where are the exalted souls who will take the pains to convince us ?

IT hurts both the feeling, and unfeeling, to solicit for their assistance.

'Tis acknowledg'd that the motives for our own actions are difficult to discover ; those that guide his neighbour, every simpleton knows.

* Is a "sympathy in years, manners, and "beauties," essentially necessary to the nuptial copartnership ? Will not a coincidence of sentiment as firmly attach refin'd souls, as corporeal charms do the sensual ?

† RETAILERS of anecdotes are dangerous newsmongers : what they have to relate is seldom correct ; and if it is the *status rei*, 'tis generally so tim'd, that it becomes mischievous.

D 4

'Tis

* Othello.

† "A wise man will hold his tongue 'till he see opportunity : but a babbler and a fool will regard no time."

"An unseasonable tale will always be in the mouth of the unwise. A wise sentence shall be rejected when it cometh out of a fool's mouth ; for he will not speak it in due season."

Ecclesiasticus.

'Tis for story-telling, that is " the lottery of
" genius, which no one should venture to play
" deep in, without possessing a considerable stock
" of sterling wit, and brilliant humour."

THE establishments of royalty and priesthood,
are the most stupendous monuments of human
ambition.

AMIDST the diversity of religious systems, and
the numerous and contradictory explanations of
the tenets belonging to each, the judgment is
perplex'd, and confidence destroy'd. How can
the ministers of God expect concurring senti-
ments from the laity, when they themselves can-
not settle what is, or is not, the true gospel, or
the true construction of its principles ?

WHEN we know the poverty of the parent,
the affluence of the offspring astonishes us. Syl-
la, after boasting of his exploits in Libya, was
ask'd, " How can'st thou be an honest man,
" who, tho' thou hadst not a groat left thee by
" thy father, art now master of such large pos-
" sessions ?"

RICH fancy and matur'd judgment conjoin'd,
produce works that can never be exceeded.

WHAT

* WHAT will correct the vanity of man, if familiarity with his own insignificance and infirmities cannot?

SINCERITY requires more fortitude, and acquires more reputation, than war. 'Tis also more honourable, and full as dangerous.

TAMENESS under unjust persecution often increases it, and can never increase the fear of offending.

Is there any impropriety in dispossessing the holder of assets, that he has neither a right to, or can enjoy? The *law* declares that there is.

CURES are often protracted, if not lost, by searching for the nature of the evil.

D 5 ENEMIES,

* "I myself am also a mortal man, like to all, and the offspring of him that was first made of the earth.

And in my mother's womb was I fashion'd to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I utter'd, was crying as all others do.

I was nursed in swaddling clothes, and that with cares.

For there is no king that had any other beginning of birth.

For all men have one entrance into life, and the like going out.

Wisdom of Solomon.

ENEMIES, as well as friends, follow the victor's heels : their rejoicing, or anguish, is ever in proportion to his success.

* PARTIALITY is a bosom traitor, born and nourish'd within us. " The Gods forbid (said Themistocles) that I should sit upon a bench of justice, where my friends found no more favour than strangers."

WOMEN possess in their own hands the surest means of repelling the solicitations of amorous coxcombs. If they prate of these sort of addresses, they may be suspected of aiming at faintship; if they do not mention them, they may be suspected of something worse.

GAMBLERS may be pitied; Gamesters must be despis'd : one plays to live ; the other only lives to play.

LADIES are not so much incensed at a rape as at neglect : they have no objection to enjoy pleasure without sin ; but they had rather sin than not be pleas'd.

DEATH

* " Absolute impartiality is not, perhaps, the lot of man ; but where, open or hid, bitter partiality dwells, there too dwells inward anarchy and insanability of mind.

LAVATER'S *Aphorisms*.

DEATH sometimes comes in at such a critical juncture, that it compleats, destroys, or saves a great man's reputation.

HAPPY follies, and prudent intemperance, make up the charms of adolescence. Age, necessarily temperate, may have pleasing emotions; transports of joy it can never have.

THERE appears to be more zeal in causing laws to be obey'd, than in rendering them worthy of obedience.

MAKE a woman independent of you, and she is in a fair way to become dependent on some other person.

* THE depravity or virtue of a court is generally reflected by the people.

D 6

ANY

* "A wise judge will instruct his people, and the government of a prudent man is well order'd. As the judge of the people is himself, so are his officers; and what manner of men the rulers of the city is, such are all they that dwell therein."

Ecclesiasticus.

"Kings have no reason to condemn the people when they change sometimes for their interest, since in that they do but imitate them as the great examples of unfaithfulness and treachery; holding him the bravest that makes the least account of being an honest man."

PLUTARCH.

ANY inconvenience will be submitted to for the sake of fashion, none for that of propriety ; yet amidst the absurdities of fashion some accommodation may be found.

'Tis not possible for a man to be his own enemy ; tho' he may, through ignorance, injure himself.

To the atmosphere our humours and tempers may be ascrib'd, not to our will.

AMONGST the numerous enemies that kings have, very few wise men are to be found ! And, with Fenelon, I believe, that he, who to-day unmercifully censures kings, wou'd govern worse than they to-morrow, and commit the same faults, with others infinitely greater, if he were invested with the same power.

INSINUATION works in an unguarded moment ; 'tis a tremendous and invisable weapon in the hands of the subtle ; its wounds are incurable ; and the villain who makes them cannot be punished beyond contempt.

DELICACY and prejudice think it indecent to call men and things by their proper names ! I knew a girl of fortune who refus'd to learn the
pedal

pedal harp, because it put her in an indelicate posture ; and she afterwards elop'd with her father's negro !

THE pen wants oiling as well as the hinges.

OFTEN is there more given up to obtain wealth, than can be obtain'd by it ; and much oftener is the abuse of wealth to be found than the want of it.

* THE means whereby greatness and laudable distinction is acquir'd, are more impartially distributed than is generally apprehended ; but the immense resources of human intellect seem to be either undiscover'd, or, if discover'd, are wrongly directed. " We yield supinely to the superior merit of our predecessors, because we are accustomed to indulge the inactivity of our own faculties. All formal repetition of other mens' ideas seems to be a scheme for imprisoning for a long time the operations of our own mind."

IMMODERATE sorrow is a species of tardy suicide.

THE

* Marius asked the people " if they did not think that their ancestors had not much rather have left a posterity like him, since they themselves grew famous not by their nobility, but by their valour and great actions."

PLUTARCH.

* THE rich are cool with their equals, abject to their superiors, intolerant to their inferiors.

WE have fellows who sneak into company † as if they bore all the sins of their family on their shoulders. And before whom is it that they thus crouch and bend? Arrogance in holiday cloathing, and female foppery!

THOSE who jump into your proposals immediately, are not so safe to deal with as those who wait to weigh them.

JUSTICE

* "If thou be invited of a mighty man, withdraw thyself, and so much the more he will invite thee. Press thou not upon him, lest thou be put back: stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words; for with much communication will he tempt thee, and, smiling upon thee, will get out thy secrets. But cruelly will he lay up thy words, and will not spare to do thee hurt, and put thee in prison.

What agreement is there between the hyena and a dog? and what peace between the rich and poor? As the wild ass is the lion's prey in the wilderness, so the rich eat up the poor. As the proud hate humility, so do the rich hate the poor."

Ecclesiasticus.

† A Frenchman wants nothing else to recommend him in company, but his own address and manners. An Englishman is nobody without his estate, his parliamentary interest, his fine hunter in the stable, or some relative adventitious advantage, which he thinks gives him consequence in the eyes of the world. The Frenchman's maxim is, "*Quod petis in me est.*"

ANONYMOUS.

JUSTICE shou'd never be administer'd by a self-appointed authority; yet I shou'd be glad that men were capable of being judges in their own cause: none can understand the extent of the trespass so well, or the necessity of retribution.

ON speculative subjects there is the greatest chance for originality of thought. Of the common occurrences of life we must entertain nearly the same ideas as those who liv'd four thousand years since.

THE more perfect, the more vicious friendship is: 'tis drawing the rays of the sun to a point, when to diffuse an equal heat they should be spread.

IN large schools every passion but love rages violently: there may be found urchin misers, despots, cowards, hypocrites: in stilt you see the orator, artist, warrior, and the statesman!

WE seldom expect to find a seducer in print; therefore, by reading without precaution, we are often misled.

THERE wou'd be less envy extant, if we fixt on separate ways to obtain fame.

OUT-TALK

OUT-TALK the loquacious, or they will stun you.

IF 'tis your wish to become sensible of the gradations of vice, bring a thief into the company of a gambler, or a girl of the town into the presence of a woman of gallantry.

EGOTISM is more like an offence than a crime ; tho' tis allowable to speak of yourself, provided nothing is advanced in favour : but I cannot help suspecting that those who abuse themselves, are, in reality, angling for approbation.

SPEAK in behalf of human-kind ; praise their exalted sentiments and benevolence, their bravery and urbanity ; 'tis a sure trap for the vain ; instantly they claim their part, as belonging to the species : but they will shut their door on you when the storm is at its height notwithstanding.

Do not think that your learning and genius, your wit or sprightliness, are welcome every where. I was once told that my company was disagreeable because I appear'd so uncommonly happy ; and many good housewives declare they do not like *your learned, bookish husbands*.

How

How artlessly females screen their first peccadilloes under inexperience !

WE shall never act completely, 'till the whole train of advantages, and disadvantages, are before us at the period of determination.

How far in delicacy is the spinster who has had many suitors, or the widow who has had many husbands, above the condition of those who have once partaken of illicit love?

THOSE who are satisfied with compliments, may, with the camelion, live on air.

NEVER recal the periods of insignificance ; we can always dispense with such recollection.

NOTHING is so despicable as the buffoon, who, by aukward endeavours to raise a laugh against others, becomes himself the object of it.

WOMEN always execrate the man who has broke his marriage fetters, tho' their own poor partners wou'd lay down half their days to enjoy the others in peace.

THE assemblies of women are too frequently mark'd by malice to each other, and slander of the
the

the absent: the meetings of men by noise, inebriety, and wrangling.

WHERE there is cruel cunning, 'tis fortunate if there is turbulence of temper.

IF a man cannot pick up knowledge enough of the world in a year to satisfy him, he may in an hour discover enough to sicken him.

THERE is more in the choice of an object than is generally acknowledged: exertion on all occasions, and in all persons, is near upon a par.

THOSE who have studied the nature of man, have but to read a page more, and they will discover what men are.

WHAT repentance there is in a jail cannot be carried beyond its walls; for those who are discharg'd from its strongly secur'd doors, are forc'd immediately to have recourse to the same practices for a livelihood as consign'd them to its dungeons.

WE do not always like those we visit, or invite those we like. Where hospitality alone shou'd be found, there is frequently envy, selfishness, deceit, or ostentation.

OF what significance is the ridicule, if it cannot destroy the utility of the thing?

ECONOMY is an excellent lure to betray people into expence.

PASSION is too often complimented with the name of spirit, and weakness as often passes for tenderness.

WHEN the discussion of certain characters is brought forth with solemnity, 'tis not unfrequently a trap for the inconsiderate.

FOR the little most hosts have to give we pay dear enough.

A BOOK or bottle needs not the courting that a woman requires, 'tis true; and if there is no pleasure in wooing, it must be drudgery indeed.

A TRAVELLER thinks light of his journey, if the reward is at the end of it.

* MEN in high situations are not great men; by courtesy 'tis suppos'd they are.

MANY

* Louis the Fourteenth asked the Duke de Vivonne, "Of what use it was to read?" And, after the death of *Fenelon*, with his own hands, he burnt all the manuscripts that the Duke of Burgundy had preserved of his preceptor.

MANY think, or affect to think, more of the distress than those who undergo it.

'Tis possible to judge of the impudence of a man by the effect female modesty has on him; but the modesty of the male appears to encourage the woman in her boldness.

THE order of justice is inverted, when women are punished for that generous attachment which, in other situations, would raise her fame as high as her merit.

OPPRESSION disagrees as well with the oppressor as his drugs do with the physician.

* HAS scepticism or presumptuous confidence been carried to the greatest extreme of folly? The followers of Pyrrho are few, and their errors less dangerous than those of the opposite opinion.

WE

* *Pyrrho*, the painter, was born at Elis, and flourished in the time of *Alexander*, about the 110th Olympiad. He died at ninety years of age. The perusal of *Democritus* caused *Pyrrho* to apply to philosophy. He left nothing in writing; but a summary of his principles is transmitted to us by *Sextus Empiricus*, an acute and learned author of his sect: and the Pyrrhonic hypothesis, or ten books of sceptic philosophy, are to be found in *Stanley's Lives and Opinions of the Philosophers*.

WE receive the jokes of our superiors with constrain'd pleasantry ; those of our inferiors, with smother'd indignation ; yet our own we pass with glee and satisfaction.

MEN of lively parts, and generous dispositions, should be born to fortunes ; gain them they never will.

* IN the eagerness to be serviceable, we sometimes forget how little we can perform. This is a sweet earnest of benevolence, that wants only the means to be compleat.

GENERAL exclamations are to be heard against the vast change that public opinion has undergone : there is, indeed, a revolution, and old opinions have revolv'd with the wheel.

How pleas'd a female fool is with a bargain ! So she is at first with her husband : her vanity feeds on his wit and personal charms : the instant she meets a friend who has made a better purchase, the rage for bargains is reviv'd, and her spirits are in a flutter when she thinks of it.

IF

• " There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

Ecclesiasticus.

IF there was no pride in witnessing the success of a family, I know not what other reward there wou'd be, at all proportionate to what is renounced to secure it.

'Tis an axiom in logic, that by endeavouring to prove too much, you prove nothing; this is the error that untaught reasoners ofteneft fall into.

THOSE upon the *qui vive* have a pleasant and profitable mode of laughing at the world.

IN the fallies of badinage a polite fool shines; but in gravity is as aukward as an elephant disporting.

I CANNOT agree with Lavater, when he says, "The freer you feel yourself in the presence of another, the more free is he: who is free, makes free." Many affect to be disembarra's'd purposely to throw others off their guard, when they themselves are labouring with constraint.

BOTH mind and body acquire a habit of bearing calamity; but the mind has a method of bespeaking it.

PERHAPS, in the abundance of possessions, the felicity of the lordly owner is fixt upon the most insignificant parts of it.

A STUDENT'S

A STUDENT's temper is seldom even; so is it with those who labour with envy, malice, or pride: but hope gives it a cheerful turn.

WOMEN who delight in obscene language, are either the deepest in, or the farthest from, practical sensuality.

THE rich delight in the burlesque.

* 'Tis not often that we can bear our prosperity so well as our griefs; and seldom with our friends we often become tormenters in their prosperity, and comforters in their adversity.

VERY few public men but look upon the public as their debtors, and their prey: so much for their pride and honesty.

SORROW is arbitrary and fictitious.

WHICH happens soonest, which is most to be lamented; that we know the world, or that we are known by it?

MEN

* "Who partakes in another's joys, is a more humane character than he who partakes in his griefs."

Again:

Who can conceal his joys, is greater than he who can hide his griefs."

LAVATER's *Apophisms*.

MEN of brilliant capacities are more miserable in the drudgery of mean employs, than those who are conscious of their inability are in the higher employs of life.

* THE virtuoso takes more pains to discover the curious of inanimate than breathing nature ; and meets with the reward of his insensibility in the contempt of all men capable of distinguishing frivolous from useful pursuits.

THERE are periods in the lives of most adventurers when their affairs must take a retrograde course, if they are scrupulous or cowardly.

IF a man made the world his conclave, the variety of opinions would dissuade him from undertaking the most trivial matter, unless his mind was made up before he convoked the council. How then is it made out, that in the multitude of counsellors there is wisdom ?

THO'

* The connoisseur in painting discovers an original by some great line, though covered with dust, and disguised by daubing ; so he who studies man, discovers a valuable character by some original trait, though unnoticed, disguised, or debased : ravished at the discovery, he feels it his duty to restore it to its genuine splendor. Him who, in spite of contemptuous pretenders, has the boldness to do this, choose for your friend."

LAVATER'S *Aphorisms*.

THO' a favour does, or does not, deserve to be return'd, the manner in which it was granted deserves to be remember'd.

THOSE who admire the sex, care but little for the woman : those who are wrapt up in the woman, are inattentive, if not rude, to the rest of the sex.

WOMEN have more and more diversified modes of praising than men have.

FREQUENTLY we hear one opinion in society ; but society are seldom of one opinion.

WHEN girls hear a man violently censur'd for his spirit of intrigue, their curiosity to see him, propitiously indulg'd, generally terminates in his favour.

EXCUSES are more studied for what is really becoming the dignity of our nature, than what disgraces our understanding.

FREQUENTLY to laugh, is the surest way of being laugh'd at.

PLAIN men make a poor figure in courtship ; they must have every thing nuncupative. Now,

E

the

the greatest puzzle a woman can have, is to express what she means in love.

* THERE would be a great advantage resulting from the separation of morality and religion: then the difference of theological principles would be perfectly insignificant.

A COLDNESS may be thrown upon talents that will destroy their effect; therefore 'tis necessary to prepossess those we associate with in favour of them.

SHEWING a woman that she is a slave at home, is a ready way to make both fool and slave of her abroad.

THOSE who insist upon having what is agreeable, will often want what is necessary.

BUTTS are to be the prey of the supercilious, the vain, and over-bearing: emmets who have little wit, but make great and frequent attempts at it:
a butt

* "I know Deists whose religiousness I venerate; and Atheists, whose honesty and nobleness of mind I wish for; but I have not yet seen the man who could have tempted me to think him honest, who publicly acted the Christian, whilst privately he was a positive Deist."

LAVATER'S *Aphorisms*.

a butt is sure to put his company in good temper, especially if he loses his own.

THOSE who stay at home to watch, find no relief.

* SPINSTERS seem to be considered as a common property: when they alter their state, they do not get rid of the spurious claims that are upon them.

THE first blow a child receives is the worst: if from the hands of a parent, the evil is augmented: those who can see the consecution of such acts, check their ire before it becomes too hot.

A YOUTH introduc'd suddenly into life, feels as awkwardly as one immers'd for the first time in water; and the chances are that he sinks as soon.

THOSE who care not for the loss of their liberty, will never defend it.

E 2

I HAVE

* "An easy, good-natured man is like one of the *feræ naturæ*; every body hunts him as their prey; and, instead of being cherish'd by every one, he is claim'd as their property: if he is caref's'd, it is only to draw him into a snare."

Anonymous.

* I HAVE long debated, whether more agreeable are the sensations of discovering faults that you are in a capacity to amend, or finding out excellencies that please as well as amend you.

If coquettes or prudes ever marry, their calumniators are in the same proportion as their coquetry and prudery have been.

Good economists are the most ornamental members of society.

† DEAF men must have singular ideas : they see the transactions of life without discovering whence they spring.

I wou'd pardon a liar before a man of rude manners, if they are assum'd : for his mendacity there may be a thousand exculpations : what can apologize for voluntary rudeness ?

WHEN

* " Just as you are pleased at finding faults, you are displeased at finding perfections. He gives me the most perfect idea of a fiend, who suffers at the perfections of others, and enjoys their errors."

LAVATER'S *Apophisms*.

† Blind people are generally observed to be more cheerful than those who are deaf : the sight only furnishes us with our own reflections ; the hearing, with those of different persons of different characters.

Anonymous.

WHEN an upstart salutes you, or a coxcomb, 'tis that you may notice him.

SAILORS are the last people who pity; for being able to laugh at their own misfortunes, they despise it.

THE first question on extraordinary occasions is, "Who is he?" This appears as necessary to be known as the crime that has been committed.

THOSE who are all innocence there is a combination to ridicule; whilst those who are all vice, are scarcely despised.

ALWAYS consider yourself in danger when you object: the more objections you make, the more will be made.

IF you appear to be pleased with every thing, you will have a number of blind admirers.

THERE is an hour propitious for every offering; to find it out is the difficulty.

LOWER your pride, and you may defy disrespect; but rudeness is a wound; and 'tis im-

possible to smart and be insensible at the same time.

MEN are apt to conceit themselves wise, after having made their observations on a particular circle, forgetting how many may be described within the great circle.

* IN company with the poor, the greatest only think themselves accidentally rich.

THOSE who revenge the sins of the world, shou'd be careful that the innocent do not suffer.

'Tis possible for a man to know how to make a fortune without having much knowledge.†

HUNGER is the mother of impatience and anger: and the quarter of an hour before dinner is the worst suitors can chuse. The Latins have said, *Venter non habet aures.*

SILENCE

* " Could you but hear how one speaks to the poor and despised, when he thinks himself unobserv'd, you might form a judgment of his character."

LAVATER'S *Apophisms.*

" † Good animal spirits and activity, are more necessary to a man's success in the world, than genius and knowledge."

Anonymous.

SILENCE is the safest response for all the contradiction that arises from impertinence, vulgarity, or envy.

LOOK attentively how a man governs his own affairs, or retrieves them if derang'd, before he is entrusted with the regulation of yours.

WHO asks the prostrate why he fell, merely to eke out his crude materials for accusation, deserves not a categorical answer.

RIGHT and wrong often change places when faith is searching for its catachrestical reasons for faith.

GREAT minds may, by repeated ill treatment, be brought to a state of indifference; but even the extensive powers of insolence, or wickedness, cannot excite personal animosity in them.

EVEN the comparative frivolity of their pursuits cannot wean some artists from their application, tho' their health is imminently endanger'd by it.

THE ignorance of the people is less fatal than the ignorance of their governors, unless they undertake to correct the blunders of the former.

CHOICE words are not intended for the ear alone.

* 'Tis difficult to walk your own pace amidst observers.

A MODEST youth may become a confident man, but never an impudent one. Indeed, modesty appears to be the minority of confidence,† and confidence the maturity of reason.

† DISTRUST has two causes; the certainty or the apprehension of guilt.

No

* "He who, in questions of right, virtue, or duty, sets himself above all possible ridicule, is truly great, and shall laugh in the end with truer mirth than ever he was laugh'd at.

LAVATER'S *Apophisms*.

† "There are but three classes of men; the retrograde, the stationary, the progressive."

LAVATER'S *Apophisms*.

† Sixtus the Vth. saw the gates of the convent of the Holy Apostles open. Quitting his chariot, he went into the porter's lodge. The porter, a lay brother, was eating beans and oil. Sixtus took a spoon, and emptied two platters. He thanked the man for his entertainment; and turning to his courtiers, said, "We shall live two years longer for this: for we have eat with an appetite, and without fear. The Lord be prais'd for letting a Pope once in his life make a meal in peace."

No man will ever believe that you are not to be flatter'd. If you take good care to prevent their endeavours, there will be no insecurity in flattering them with the possibility of what they have asserted.

THE danger is in heating or cooling too suddenly.

TRIFLES are often neglected because their connection is not apparent : they often turn the beam in matters of the last importance.

'Tis to be fear'd that our greatest exertions have no other end in view, than to avail ourselves of the weak, or subdue the strong. "What," said father Arduin, "do I rise every morning two hours before day to think like "the rest of mankind?"

TREAT every stranger as a friend ; every friend as a stranger ; and treat them both as they deserve, without reference to any other claim.

UNSUCCESSFUL merit will never have many followers, tho' admirers may be found.

FLATTERY is sometimes more profitably directed to a second person, especially with overfond parents.

BEAUTY gains little, and homeliness and deformity lose much, by gaudy attire. Lyfander knew this was in part true, and refus'd the rich garments that the tyrant Dionysius proffer'd to his daughters, saying, "That they were fit
" only to make unhappy faces more remarkable."

IF our word is pledg'd for a villain, 'tis cruel that we shou'd suffer if he becomes a defaulter: the trust is not in this case granted to the person suspected, but the bondsman.

WHAT business has humility or meekness in this bustling scene of passions? 'Twill not even recommend you to the notice of the meek or humble.

* THE pertness of the last age is superseded by indifference: we have few fops, but many conceited apathists.

† GREAT men cannot forgive: 'tis an affectation of omnipotence that satirizes terrestrial ambition.

INDOLENCE

* "He knows little of man, who trusts him with much that cares for no one."

LAVATER'S *Apophisms*.

† "There is a manner of forgiving so divine, that you are ready to embrace the offender for having call'd it forth."

LAVATER'S *Apophisms*.

INDOLENCE merits more punishment than the activity of the thief: indolence is a perennial; crime an ephemera; 'tis the nurse of all civil offences.

JUSTLY you cannot deal with any being unless you know him: this justice likewise includes your own interest.

ASK a man for protection or assistance, that instant you make out his indictment, unless 'twas impossible for him to have discovered that you stood in need of either.

THOSE who remember this adage, *Virtue is its own reward*, will not be surpriz'd at their poverty. This is prohibitory, instead of an encouraging sentence.

'Tis rarely the case, that those who are accus-
tom'd to public notice, are at all solicitous about
private opinion; or, indeed, do they often ac-
quire it. The talents that distinguish them from
the throng in a house of legislation, the bar, or
theatre, are not call'd for in domestic life.* Be-

E 6

sides,

* "No man can make a figure in public, without possess-
ing what in private renders him disagreeable---audacity and
arrogance."

fides, the loftiness that follows the world's idolatry, accompanies them in every petty act; and having acquitted themselves well in particulars, they conceit that their merit is general.

Do not think you can secure the regard of a good man by heaping your favours on him.

* GIVE me the man who has been tried in the crucible, who has been purified by the fire of misfortune, and comes forth purg'd from vanity and its train of demands.

THE gay by day are sad by night. Those who toil all day rest well at night.

WHILST there are many women, there will be many desires.

OUR own errors we cannot so well discover, because we contemplate them through the medium of inclination.

IMPURE love is said to be a vice. How severe is the man's sentence! He has to bear the woman's fault, and his own. Women seem to

* Darius, in all his misery, wore adversity gracefully. Alexander was conquer'd by success.

to think they are clear'd of the trespass, because they are not the party who solicit.

LET us commiserate the being who is satisfied that he ought to be dissatisfied.

* WE are too fond of giving permanence to opinion. In this particular the inhabitants of all countries, and all the inhabitants of each country, are consentient. *My mind is made up*, says one. *Is not my word past?* cries another. *On that subject my sentiments will never change*, adds a third. It is our pride to deal in the irrevocable; though 'tis often to our advantage to revoke.

† IN the fulness of the heart impossibilities are utter'd; hence the protestations of love, the rantings of anger, and the plans of ambition.

Good

* "The prospect of affairs looking now very dismally, the Confederates sent an embassy to Sparta, to desire that Lyfander might be chosen admiral. Cyrus too dispatched letters thither to the same effect. Now there was a law among the Lacedaemonians, that obliged them never to confer that command twice upon the same person; yet they were desirous to gratify their allies; so they gave one Acacus the title, but Lyfander the power."

PLUTARCH.

† "Love sees what no eye sees; love hears what no ear hears; and what never rose in the heart of man, love prepares for its object. Hatred sees what no eye sees; enmity hears what

GOOD laws must proceed from good sense, which neither blushes at amendment, or abolition; though laws have been established in defiance of law, justice, or reason.

* THE warmest praise of the riotous rabble is not worth a minute's purchase. Look at the fate of their idols! look at the heroes of a revolution! Often has it happened that, betwixt their rise and fall, they have been denied time to make their will: so unstable is their faith.

NATURE's child listens to no inhibition against her laws. The child of art is often punish'd for his rebellion: though art should modify, it should not destroy.

CAPRICE is a seed plot whence enmities spring.

GOLD turns bitter into sweet: thus artful physicians disguise all nauseous drugs.

EXTREMES

what no ear hears: and what never rose in the murderer's breast, envy prepares for him that is fortunate and noble."

LAVATER'S *Apophisms*

* "In the tremendous breaking forth of a whole people, in which all degrees, tempers, and characters are confounded, and delivering themselves by a miracle of exertion from the destruction meditated against them, is it to be expected that nothing will happen?"

PAINE'S *Rights of Man*.

* **EXTREMES** in dress often create a personal dislike: this folly is censurable only, not criminal.

DISGUISE reproof in a question, let it not follow the offence too rapidly, and utter it in a mild tone.

† **THE** patient can oftener do without the doctor, than the doctor without the patient.

NEVER suffer your refusal to dissolve the esteem of the solicitor: you can, or cannot, grant. "I am your friend as far as the altar," said Pericles.

THE fate of books resembles the fate of men. Some are as often over-read as they are read over: others are condemn'd † wholly for a part, or for a part

* "All finery is a sign of littleness.

LAVATER'S *Apophisms*.

† Louis Cornaro, the Venetian, was perplexed with infirmities till the age of forty; but, by his own endeavours, in one year he freed himself from all diseases. He continued sound, and cheerful, and vegete to his eightieth year; and in 1631 expired in his chair with very little pain, and all his senses entire.

† Voltaire declared he never found a book that did not contain something good.

Utile per inutile non vitiatur.

a part the whole is fav'd. Some are censur'd before, and all are by some censur'd after, they have been examin'd.

PURCHASE a blessing,* a woman, a smile, or a character, and they are dear at a farthing.

WHEN the parent's choice is the same as his child's, then may the parent choose.

COUNTERFEITS, of all descriptions, are confin'd to time and place.

COURTS of fraud, and force, can never do more than set up a specious imitation of distributive justice.

Is † wit any thing more than delicate and refined humour? or humour more than a lively or whimsical representation of things and opinions?

FORTUNE

* The reply of the Lambeth apple-woman to an Archbishop of Canterbury has often pleas'd when it has been narrated.

“ Take off your bonnet, good woman, and you shall receive my blessing.”

“ Nay, your Grace, if the blessing will not go through bonnet and all, I can't think it is worth much.”

† “ A striking analogous representation of latent ideas, and a whimsical heterogeneous association of familiar ones, seem to be the brief general distinction between *wit* and *humour*. Opposition

FORTUNE seldom stands still, even amongst the poor ; their affairs grow worse ; and the treasures of the Mammonist still increase.

MILDNESS is often the disguise of weakness, and complaisance of cowardice or servility.

THOSE who view mankind through the medium of an exalted philosophy, take flights* beyond the ken of plodding ; drudging mortals, who trade through life, indulging no emotions, except such as arise from sordid self-interest.

WHOEVER wins, the apostate suffers.

IN

sition also of Ideas belongs to both : when remote, to the former ; when homely, to the latter. These are their outlines, from which it appears that many thoughts must intermediately have a share in both."

Anonymous.

* "What stubbling, plowing, digging, and harrowing, is to land, that thinking, reflecting, examining, is to the mind. Each has its proper culture ; and as the land that is suffered to lie waste and wild for a long time, will be overspread with brushwood, brambles, thorns, and such vegetables, which have neither use nor beauty, so there will not fail to sprout up in a neglected, uncultivated mind, a great number of prejudices, and absurd opinions, which owe their origin partly to the soil itself, the passions, and imperfections of the mind of man, and partly to those seeds which chance to be scattered in it, by every wind of doctrine which the cunning of statesmen, the singularity of pedants, and the superstition of fools shall raise."

BISHOP BERKELEY.

IN this particular all women are alike : speak lightly of their sex, and they are offended. Do they imagine that resentment makes them better than they are ?

CONTEMPT is frequently regulated by fashion.

FRUITLESS is the critic's endeavours, if the actor is below'd.

THE purse of the patient frequently protracts his cure.

CHEERING approbation comes coldly from the envious or conceited ; deliberately from the exalted ; quickly from the fool, or parasite : those of *petit gout* know not what it means.

LOUIS the Fourteenth was titularly great ; * Denis the Critic thought himself great : from ourselves, or others, comes all title to greatness.

EVERY citizen is debtor to the general stock of all that he possesses ; though there is no written law to make the debit good.

LAWS

* " He who gives himself airs of importance, exhibits the credentials of impotence."

LAVATER's *Apophisms*

LAWS act after crimes have been committed ;
prevention goes before them both.

MILD answers encourage cowards, and torment the irascible.

Is this a maxim to be depended upon ? The qualities or affections that we generate we possess ?

CALMNESS under contradiction, is demonstrative of great stupidity, or strong intellect.

WE dare not say all, yet all will out. This instant have I expung'd a declaration of my principles : whether from motives of fear, or delicacy, 'tis not necessary to affirm.

REMEMBER, that if you act from reason, you are to be judg'd by law : and what the law allows, reason often condemns.

* If you cannot read or hear the opinion of your judges without being depress'd or exalted, never offer yourself as a candidate for fame.

You

* " The richer you are, the more calmly you bear the approach of poverty : the more genius you have, the more easily you bear the imputation of mediocrity."

LAVATER'S *Apophisms*.

YOU are not at peace with yourself, if you cannot see the diurnal routine of luxury, hear the brouhahas of the enraptured throng, or witness the extravagant freaks of joy, without repining.

HEREDITARY sin is not more extraordinary than hereditary jurisdiction.

THIS question I would willingly have satisfactorily answered, but cannot : *Why should laws exist to controul what does not, what never may, or what never can exist?*

Pious pride is the burlesque of sanctity, as military pomposity is of valour.

BE well assur'd that the issue will be secure and advantageous, then there will be no crime in breaking the chains that gall you.

HUMANE enemies, after a defeat, are found to be safe friends.

THE path is clos'd where it should be widen'd, and widen'd where it should be clos'd. There is no room for those who would amend, but plenty for those who would grow worse.

VIRTUE

* VIRTUE has nothing fortuitous about it; tho' 'tis generally discover'd by chance.

† IF the presence, or absence, of any creature, whether 'tis the tenant of the thatch'd building or stone mansion, can flutter your spirits, or divert the free course of your sentiments, you lack manhood.

IGNORANCE, poverty, and vanity, make many soldiers.

ELOQUENCE and beauty are great impostors: they are both good advocates, and better than a good cause in any court.

MANY pictures please us; our own ravishes and intoxicates us.

TOLERATION divides power, which to those in power is as intolerable, as the idea of immunities is to those who enjoy extensive privileges.

THE

* " Pendant que la paresse, & la timidité nous retiennent dans notre devoir, notre vertu en a souvent tout l'honneur."

ROCHEFOUCAULD.

† " Who, in the presence of a great man, treats you as if you were not present, is equally proud and little."

LAVATER'S *Apborisms*.

THE amorist praises her lover through vanity as much as ignorance.

BEFORE good sense, or a good dress, is a good address.

As readily as you offend those who stand in requisition of your favours, so readily will you crouch to those who have offended you whose assistance you require.

POLITE assemblies are all of them masquerades: the masque is not worn on the visage, 'tis on the heart.

INDEPENDENT characters (as some are call'd) are generally as offensive as the insipid is fearful of giving offence.

WHAT can make us so ambitious of fashionable acquaintance? They never can respect interlopers, for they do not regard even their intimates.

* WHEN your pecuniary want sours the temper of an intimate, depend on this, that he thinks money is the best of your qualities.

NEVER

* A bad man, according to a Scotch philosopher's opinion, is wholly the creature of the world: to a virtuous man, success in worldly matters is but a secondary object.

* NEVER suffer the prejudice of the eye to determine the heart.

THE deference paid to wealth by beauty and ability, and the neglect shewn to virtuous poverty, are conjointly, or separately, potent enough to drive Patience from her anchorage, and shipwreck Content.

FEW, very few, are familiar with the luxury of indulging their feelings: policy prohibits them; hence the genuine disposition of man is not visible.

To subdue the passions of creatures who are all passion, is absurd, impossible; to regulate them appears to be absolutely necessary: and what are those passions that make such havoc, causing striking differences, exalting and depressing the spirits, leading to extatic enjoyment, or plunging us in the severest afflictions; what are they more than the developement of our sensibility?

To preserve her reputation, or part with her chastity, is the most perplexing in the female's catalogue of concerns.

THE

* " Nature bids thee not to love deformity; be content to discover, and do justice to its better part."

LAVATER'S *Aphorisms*.

THE ore is not visible on the face of the earth :
intrinsic worth is deeply earth'd.

PERSONAL care does ever include a strong
desire to please ; at least one's self.

FOR one action, sometimes, many motives
may be discovered : few commit the same action
from the same motive, or with the same view.

* IF this is an age of licence, or licentious-
ness, the succeeding may profit by it : one in-
dulgence naturally includes another ; and the
liberty that was granted from capricious or li-
bertine principles, may ultimately conduce to
general good.

HENRY the Eighth allowed no male servants
to read the scriptures ; nor any females, except
ladies who had leisure, and might ask somebody
the meaning. Edward the Sixth repealed this
law.

THO' it is questioned if any thing be new,
it cannot be denied that the mind delights in
novel combinations, without respecting the age
of

* The limits of civil liberty are best ascertained after exces-
sive freedom ; 'tis grafting policy on experience.

of the materials. The chief aim of criticism seems to be to give dates instead of qualities.

SURMISE is the gossamour that malice blows on fair reputations; the corroding dew that destroys the choice blossom. Surmise is primarily the squint of suspicion, and suspicion is established before it is confirmed.

PERSONAL injuries have been frequently productive of national good: when satisfactory redress is to be obtained no other way, injured greatness makes a public cause of a private quarrel or affront. The welfare of the community is the sanctuary to which disappointment, or persecuted villainy, flies for protection.

WHEN inebriety appears less to be apprehended than its opposite, liquor is swallowed to an excess. Remedies may be great evils, yet some drunkards are empowered to excuse their practice. Sorrow lifts up the goblet, and ignorance of good remedies fills and replenishes it.

MORTALITY is the result of the laws of motion, and age is death's friendly preparative. All die who have lived; all have not lived who die.

F

WE

WE frequently dread what we see, yet cannot abstain from the sight: this is a species of self-inflicted torment, that cannot be easily accounted for. *

EACH censures or praises, according to his particular aversion, suffering, or interest. †

WHEN the atonement is not to be in kind, why should it be in blood? Such laws make us sanguinary! When the atonement is to be advantageous, it may make the accuser mercenary. ‡

THOSE who carry on the machinery of the puppets, think but little of the shew: nor would the Spanish peasant worship the *new image* of St. Nicholas, when he knew it was made from one of his plum trees, tho' he did the old one.

THE contempt of danger may be equal in the assassin or the warrior, but their reputation can never be on a par. Reputation depends on the sphere you act in, and on circumstances.

AN

* Anxiety goes far—for those that cannot be relieved.

† The neglect of the great is always excused as long as we continue to think them great.

‡ A robber is one who forcibly contracts a debt, at the forfeit of life or liberty.

AN assassin assumes, in his own person, the privilege of judging, and executing; yet the supposed or real injury has not been always done to himself alone; and what he complains of, he has frequently provok'd.

MANY old monuments shew the perseverance and prejudice of the ancients more than their wisdom.

WHEN people of warm temperament, and shallow understandings, are convinced, they will not cool before they attempt the conviction of those who know less than themselves.

SILENCE is a species of artificial speech; it negates, it affirms.

SILENCE is a trick when it imposes. Pedants and scholars, churchmen and physicians, abound in silent pride.

YOUTH are apt to think too much, and not enough, of women.

SLOTH is a fallacious love of ease; sluggards are most uneasy: activity is necessary to enjoyment; and moderate enjoyment is a state of ease.

SLOTH is the torpidity of the mental faculties : the sluggard is a living insensible.

SOCIAL insufficiency characterizes sloth.

SLOTH reflects its own odiousness, for it detects and derides the sloth of others.

You may dress * a beautiful woman ; you cannot ornament her.

SOLDIERS are not more like machines than the nymphs appropriated for *concupiscence* ; pleasure or love it cannot be call'd.

SCHOLARS whose liberality exceeds not their understanding, are such niggards that they would conceal even the names of the authors they have read, if vanity, and poverty of information, did not cause them to repeat their sentiments.

PERFECTION is a chimera ; a thousand causes arise to declare it. The difference of the materials, the workman, the end, motive, &c. But tho' perfection is not attainable, it should be ever before

* Aristonetus has the honour of first publishing what every man agrees to ! " *When a fine woman is dress'd, she is beautiful ; when she is undress'd, she is beautiful* : or, as Mercerus has emphatically latinized it, *Induitur formosa est, exuitur ipsa forma est.*

before us, that the mind may be stimulated to reach *possible* excellence

MORE plagiarists in speech than in writing.
Our language is always like our manners.

VIRTUE unlocks no gates but those of heaven;
and for this privilege she paid dearly whilst on earth.

WIVES who build their consequence on the character of their husbands, are in themselves, generally, very insignificant creatures. Even culprits refuse not to divide in fame with their colleagues!

THE favour refused is the identical favour that we are most solicitous for. There is a tyrannic monopoly in expectation: besides, what we do possess bears no comparison in value with what we are desirous to possess. Though we have enough, the most material part is wanting, if we are not conscious of having it.

GENIUS stagnates in solitude: where merit shines, merit is kindled.

REPLIES are not always answers.

IN most concerns 'tis much more difficult to get the opportunity than to succeed ; especially in courtship.

THE sage laments his ignorance even before a fool, and the most robust his inability before a woman !

MAN *may* make a fine melody ; woman is necessary to make up harmony. Solitaires are socially immusical.

INEXPERIENCE is ever most violent and enterprising

CONCISE replies, or answers, purposely include or exclude much information.

WOMAN has seldom more to grant than she has to receive ; but the imaginary difference of her favours is immense.

LET a woman solicit, the favours of the *solicited* are then special : but man knows not how to market them.

ACCEPT from appearance ; continue or relinquish from experience. Welcome comes best after trial !

IT

IT destroys all relish to hear it pronounced, *Now you must eat.* Not an appointment is made without affixing to a minute the time of your hunger.

YOUTH has more obstacles to encounter in the practice of virtue, than senescence has to avoid pleasures that are incommensurate with virtue.

MONEY is oftentimes the only patent of nobility, besides lofty pretensions!

AFTER a reputation or character for courage is once established, your word or prowess is seldom disputed.

* OBJECTS of aversion or fear frequently become the idols that we adore; disgust is removed by attention, and timidity dispelled by frequent intercourse.

MAIDS who have received large presents, had rather be ungrateful than unchaste, if their assertions are to be credited: great donations are successful saps to the virgin fort.

F 4

WHEN

* What is said of prejudice, may frequently apply to personal disgust:

“ Les prejuges sont les raisons des fots.”

Voltaire.

Indeed, disgust is often a personal prejudice.

WHEN we see no joys superior to our own, the coarsest pleasures are enjoyed rapturously.

DECEIT is only solicitous to accomplish its end.

MEDITATION is to the mind what a perspective glass is to the eye.

WOMEN act more from love and duty, than from reason or prudence.

SOCIETY is indebted to every citizen who suffers patiently; tho' the poor sufferers have, alas! no benefit from their debtors.

WHEN respect originates in sincerity,* it must be gratifying; 'tis a slight that the haughtiest mind dares not take to refuse its homage: yet modesty affects to withdraw from it,

To anticipate personal animadversion, is the surest way to defeat the petty assaults of snarling illiberality.

DEFECTIVE

* Cardinal de Retz informs us, that Emire, the superintendant of the finances, dared to say in full council, *that sincerity was only made for merchants; and that the Maitre des Requêtes, who urged it as a reason in the king's affairs, deserved punishment.*

DEFECTIVE knowledge should be amended, not punished; as personal liberty should be restrained, not annihilated.

SEPARATE systems are as fatal to the commonwealth of happiness, as factions are inconsistent with patriotism, or sects with religion.

PRACTICAL integrity is the citizen's badge of distinction; his nobility is known by its effects. There is so much difference between a cunning man, and a wise man, in point of ability, as well as honesty, that craft often perishes for want of craft, whilst wisdom flourishes by its own strength.

THE body, and its early prepossessions, generally have the same grave.

THOSE who are old in error, are old enough; the wisdom of youth is priority of intellect.

THERE is a particular disgrace that each of us dreads. The Indian archer represents the universe. Tho' a captive, and commanded by *Alexander* to shoot, he refused; for as he had neglected to practise for some days, he preferred death to the hazard of disgrace.

LIBERTY is necessarily bounded ; licentiousness is naturally without bounds.

MAN has many enemies besides himself. The Spanish adage exclaims, *Guarda me dios, de mi !* and the Italian, *Dagli amici mi guardi dio, & de nemici mi guardero io.*

A **CONQUEST** over error is of more importance than all the importations of Eastern monopolizers, or the victories of belliferous madmen.

If there exists one man of probity, more may be brought into existence by the same means that produced the first. A truism that all legislators are deaf to.

CRIMES that cannot be prevented, should lose the name and character of *crimes*.

EVENTS produce no change in certain dispositions ; such may be safe friends, tho' they can never be pleasing companions. Some dispositions are easily offended, and pleased with difficulty ; others pleased easily, and offended with difficulty. The first class are generally quarrelsome ; the second, weak brained.

THE

THE multiplicity of inclosures open the door to trespasses.

VIRTUE insures virtue, and benevolence is a selfish sympathy.

JUSTICE bridles sensuality, or we should be woman mad, and expence would have no tournequet on desire.

REPUDIATION is not often a punishment: adulterers can have lost all regard before they offend. To be attached to what they hate, would indeed be a punishment that the nation of Batta* could not exceed.

PHILACITY (self-love†) looks beyond the grave! Agefilaus was so sensible of his personal defects, that he would not suffer any picture or statue of him to be made during his life, or after his demise.

F 6

OUR

* In the north-west part of the island of Sumatra there is a nation known by the name of Batta; it is customary with these people to eat criminals convicted of treason or adultery.

† Curtius lived in a superstitious age, and devoted himself to an ignominious death, under the pretence of serving his country; but, in reality, to obtain a place among the gods, which, according to Plutarch, was the supposed honour to be obtained by those who devoted themselves to its service.

OUR inclinations have no fixity; therefore the law should make no agreement perdurable that is formed for its gratification. Mezentius the tyrant joined the living to the dead by way of punishment; such is the state of the party whose prepossession is extinct.

To live for another is to alienate self from self, which is impossible,

IF man* be naturally vicious, those who detest vice must detest man; a deduction that leads to antisocial principles.

ANY thing rather than own a fault, tho' every thing depends on owning it. Seneca's wife, to conceal her own blindness, asserted, that the world was in darkness.

WE are equal as to rights when we are equal as to faculty, and moral observance.

FORBEARANCE will sometimes disarm a ferocious assailant; tho' tis a dangerous experiment to be resorted to where the powers of competition are incalculably unequal.

WHEN

* "Homines natura fraudulentum sunt ut pisces spinosi."

Architas apud Ælian.

WHEN nations can subdue their enemies by their manners, the instruments of war may be destroyed : this is possible ; for the lowest ruffian pays a sort of respect to principle, character, forbearance, and non-resistance.

HANG the sword over the head, the body will be sufficiently suppliant : convince the world of superior merit, and the mind will be suppliant enough.

SERMONS have a negative perfection ; they do not enforce obedience to what they contain.

THE extravagance of protestation as often discovers the kindness as the villainy of the human disposition ; it evinces how much we wish to do, and what a weight morality is upon passion.

ADVERSITY, tho' it minifies the world's respect, magnifies the vanity of the poor wretches that it castigates. Unfortunately, this presumption that the afflicted entertain in their own behalf, retards their redemption, tho' it considerably abates the severity of their lot.

PUBLIC trial frequently overwhelms the unconfirmed sinner : after he has been launched into the full ocean of shame, the firmness of his sensibility

insensibility is numbed; he has little farther to dread; he becomes a culprit *professionally*; and public punishment being the ultimatum of his career, 'tis encountered as a consequence constantly expected, therefore preparation has been made to encounter it with insensibility.

DURING the feudal times, there were many governors; now they are consolidated, and kings are, in appearance, the sole feudalists: but opinion, opinion reigns paramount over the universe!

'Tis the pride of the political reformer, or some stimulus of a more sordid nature, that makes him so precipitate. He should remember that truth envelopes the principles of its own increase, as error does the seeds of its own destruction; and that time is required to ripen what impatience would put forth in a crude state.

MANY of those who *flourish* in the trappings of office, or display the insignia of distinction, even glory in debasement, and are vain of vanity. Read the English preacher *. "But it is thy own dexterity, and strength, which have gained thee this eminence! Allow it. But art thou proud that thou standest in a place where thou art

* Sterne.

art the mark of one man's envy, another man's malice, or a third man's revenge; where good men may be ready to suspect thee, and whence bad men will be ready to pull thee down? I would be proud of nothing that is uncertain."

QUIETISM is the extreme of forbearance. This modern species of pusillanimity results from frigid indifference, apathy, profound ignorance, or idleness.

OLD monuments often lend a character to error that they want for themselves. Age is as often taken for the test of excellence, as youth is for demerit, exclusively, and fatally.

SANGUINE dispositions require such advice as leads to the end, tho' destructive; and will receive it more thankfully than any salutary exhortations against the object; for in these cases the objects of consultation is always ardently desired.

'Tis, at times, impracticable to get credit either for the possession of virtues, or vices, if they are specified. Notwithstanding every man is occasionally what he ought to be perpetually.

ERRORS are good examples.

CRAFT

CRAFT works hastily and secretly, not securely or honourably ; whilst *the graceful pride * of truth knows no extremes, and preserves in every latitude of life the right-angled character of man.*

WHEN obstinacy is avowed, when an intent to persist in it is declared, then madness contributes to the invigoration of error. Opiniatrety and contradiction have not inaptly been compared to paper kites ; they only keep up whilst you pull against them.

'TIS an awful crisis † when the populace, following the heels of an ambitious demagogue, or artful incendiary, inflamed with a desire of revenge for fancied wrongs, assume the administration of executive justice.

AN old English priest has declared, that *a skilful manager of the rabble, so long as they have*
but.

* Paine's Rights of Man.

† The national assembly, immediately on the new ministry coming into office, passed a decree, which they communicated to the king and cabinet, that they would hold the ministry (of which Foulon was on,) responsible for the measures they were advising and pursuing ; but the *mob*, incensed at the appearance of Foulon, and Berthier, his son-in-law, tore them from their conductors before they were carried to the Hotel de Ville, and executed them *on the spot*. A barbarian tore out the heart of Berthier, and fixed it on his hanger ; and the head was borne aloft with that of his father.

but ears, needs never enquire whether they have any understanding.

INDIFFERENT poets write their own epitaphs* without leaving the materials for a stone to inscribe it on: their stupidity is recorded *gratis*.

If riches escape pity, they hardly ever escape censure: if they gain corporeal respect, they seldom have mental adoration.

FATALISTS may find apologies for their bad actions; but fatality once admitted, robs them of all merit for those that are good: the pride of man stops the progress of truth when it derogates from his consequence!

SYMPATHY of taste, or similitude of pursuit, forms more durable connexions than when a likeness of principle exists.

MENDICANTS have great comforts; they require a good address †, tho' they can dispense with

* Facile est epigrammata belle scribere.
May not as much be said of epitaphs?

† "Beggars, by their daily observations of peoples' faces, make a shrewd guess at the tender and compassionate, and therefore lift up their tone, and pursue those they esteem merciful, with the greatest passion and concern."

with a good dress ; this dispensation is exclusively theirs : they have little to care for, and their expectations are great : of them nothing is required ; and what forms their calamity, forms likewise a fund for its own emergencies.

LAW *is* the wrong man's faint ; he cannot approach the legal shrine without an offering.

IN the grave the sprinkling of the fount scarcely dries.

WHEN we reflect honour on our parents, our birth may be considered as a blessing to the great brotherhood.

ON the agents of our will our remorse is often vented in furious chastisement : the second in villainy is the foremost in peril.

PRY not into the mysteries of Venus, if *desire* is all you have ; her votaries must be effective ; will alone is not sufficient to perform her rites : then leave them to *wishing girls and growing boys* : * youth wants only opportunity and an object.

ADVERSITY exasperates fools, and dejects cowards ; it draws out the faculties of the wise
and

* Congreve.

and courageous; emboldens the timid, and puts the modest to the necessity of trying their skill: it awes the opulent, and makes the fallen industrious! Much may be advanced in favour of adversity: the worst of it is, it has no friends.

IF peace is not to be found at home, is it not natural to expect that we should look for it abroad? The parents, and husbands, who know not this, may be brought to repent of their ignorance.

EVEN the great conceit of the little is not sufficient to reduce the little conceit of the great. 'Tis easier to despise a failing than to remove it.

THE sole moral difference between co-citizens is this, *Each acts for the whole, or each acts for himself*. In this case civil war is declared by the unit, and, instead of the protection, he incurs the resentment of the aggregate body.

* So great is the concern we have for the fate of the beautiful, and the well-informed, the brave,

* " A lady whom I have seen, a young lady, and one of the handsomest in the island, gave a grand dinner: furious at seeing a dish of pastry brought to the table overdone, she ordered her negro cook to be seized, and thrown into the oven,
yet

brave, or the great, that we hear of their vices with emotion; whilst those of the deformed, or the cowardly, the ignorant, or the poor, scarcely appear to exceed what we expected. To be distinguished is every thing.

WHEN less labour is required from necessity, or compulsion, there will be more done, if quantity may be allowed to stand for quality. We are with difficulty persuaded of the advantages or beauties of any pursuit that is forced upon us.

A CHILD may apprehend this proposition in an instant; the greatest disappointment must exist where there has been no disappointment.

IN thought kings may be more, in act less, than men; they are heroes in history, gods amongst their courtiers, and idols set up by prejudice; useful as executive members of civil police, and deriders of the law when they are above it.

THE

yet glowing with heat! And this horrible Megæra, (whose name I suppress out of respect to her family,) this infernal fiend, whom public execration ought to drive with every mark of abhorrence from society; this worthy rival of the too famous Chaperon, is followed, and admired; for she is rich and powerful."

Baron de Wimpfenn.

THE lust of dominion innovates so imperceptibly, that we become complete despots before our wanton abuse of power is perceived: the tyranny first exercised in the nursery, is exhibited in various shapes and degrees in every stage of our existence.

* THOSE who make the idol, will fashion and clothe it after their own conceit; and after supplying it with attributes, produce testimonies of them. What surprises those who are not fully apprized of sacerdotal villainy is, that these *god-makers* should afterwards fear the idol they have set up.

QUALITIES of a contrary nature are not supposed to belong to the same individual, tho' we hourly

* The Puelches, a tribe of Patagonians, who defeated the Spaniard Baldivia, have a notion of a future state, and imagine that after death they are to be transported to a country where the fruits of inebriety are eternal: there to live in immortal drunkenness, and the perpetual chase of the ostrich.

In respect to religion, they allow two principles, a good, and a bad one: the good they call the Creator of all Things, but consider him as one that never solicits himself about them: he is styled by some Soucha, or Chief in the Land of Strong Drink; by others, Guayara-cunnee, or, Lord of the Dead.

Extracts from a Pamphlet, written by Pennant, printed, but not published.

hourly affect to be surprized at the inconstant conduct of our intimates.

WRITERS who meditate, publish slowly ; there is but little thought of, or in, hasty productions.

How averse we are to attend to all that Reason asserts, when she speaks against established errors !

AFFECTED ignorance, or wilful cecity, are a species of finesse practised in many cases besides conjugal infidelity. Livia, by Caligula called the Ulysses in woman's dress, when asked by what means she attained so much influence over Augustus, replied, *My secret is very simple : I have always behaved prudently ; and I have never been indiscreetly curious neither about his affairs, nor even his gallantries, of which I was contented to appear ignorant.* This sort of toleration exhibits excessive love, or weakness ; great senility, or duplicity !

OVID writes thus : *Nos duo turba sumus* : but a wise man is equal to a multitude.

WHERE the unity of counsel promises to be greatest, the diversity of knowledge must be least.

THOSE

THOSE who are converted are convinced. Religion and politics have many converts ; yet interest will apostatize them. Many bear the cross who are not Christians.

FLINT emits sparks of fire by a collision with steel, which could not be effected by the most violent stroke from wood.

LEARNING requires learning to bring it into play.

MOTIVES are always complicated, frequently inscrutable: they are often as little known to the agent as the beholder who comments on the action; yet the first will assume a consequence for what does not depend on himself, and the second a merit for imperfect reasoning.

WELL may sages aver they know nothing, if mortals are compelled to act by invisible and impervious direction.

SHALLOW reasoners are always puzzled if they digress from their theme ; yet if they have the *cacoethes loquendi*, they are sure to do it.

TALKING fools are social pests; busy absurdities.

AGE is not often suspected, tho' it generally is suspicious.

AUTHORITATIVE exemptions are frequently set up, that in the progress of time create a false reverence.

THE exact degree of rational wisdom or prosperity is not to be ascertained by the probity, sagacity, imbecility or villainy of its rulers; nor from the obedience or refractory disposition of the people.

THE political is as precarious as the physical atmosphere: the causes too are as occult.

How *conveniently* women can offend! how *conveniently* they can pardon offences! No animal temporizes like a woman!

STRAINED sensibility causes the actions of the rest of the world to appear, on many occasions, brutal.

COMPARISON is the mirror of beauty, or deformity.

CORPOREAL indulgence does not, as a matter of course, exclude mental purity; for the mind
and

and the body are not connected in their responsibility; tho' the former, in many cases, directs the latter: therefore, if an honest woman may be a whore, a whore may be an honest woman.

REPEATING the same act with one or with different men, makes an immense difference in the value of a male or female: the difference of gallantry and crime.

WHEN the effects of crimes or favours cease, punishment and obligation should also cease. It may be safer to perpetuate the latter than the former.

IF philosophers and physicians could effect what they propose, we should be immortal indeed!

THE immense views of theory produce good effects in practice.

IF there is sometimes an advantage in delay, there is also a security in dispatch. Lucullus conquered two of the most potent of all the kings by two very different expedients, celerity and delay: he broke the flourishing power of Mithridates by spinning out the time; and that

G

of

of Tigranes by pushing on without allowing him leisure to look about him.

GREATNESS possesses to the power to act, and the wisdom to adopt, its energies to the occasion.

FOR want of opportunity and power, there is much forbearance practised.

NEGATIVE virtue conceals the most hideous portion of moral deformity.

THERE is much difficulty in getting women or wine to suit the palate; there is more difficulty in enjoying them with moderation.

THE danger that is remote is generally considered as precarious; and when the earnest of pain is pleasure, it will frequently be accepted.

MANY are discontented with the name of idler, who are nevertheless content to do worse than nothing.

A CERTAIN indication of error is wincing at an appellation.

WHEN

WHEN women know a single partiality a man has, they decide instantly upon the whole of his character.

'Tis from a particular virtue, or vice, all are appreciated, except the rich.

REASON is not a private property, tho' the use of it is a particular privilege: those who usurp it pay dearly for their boldness.

OUR greatest wants arise from the part of our possessions that is unemployed.

GREAT occurrences can occur but seldom, therefore they astonish.

To the inertness of our energies we are indebted for the major portion of surprise.

THE vicious may be, the virtuous must be friends: those whose views are alike may co-operate, but their views must be alike good for this co-operation to be attended with sincerity.

THE friend's * friend is our friend, for we naturally suppose the intimate alliance of the virtuous.

G 2

THO'

* A Swifts proverb.

THO' *gifts* may be acceptable, dependence is hateful to the woman who adds to it the surrender of her person.

TOUT *amant** qui donne n'est jamais bien aimé.

WHERE the merit of the atchievement consists only in the difficulty which attends it, no beneficial consequences are produced by it. Many are the idle efforts of petty ambition!

Two drops of foul water are not more alike than the pair who, by mutual crimination, think to gloss over their conjugal infidelity.

MORE pains is taken to appear good, or make vice pass for its opposite, than is required to be really virtuous.

WE are punished, not governed, by the laws. Count Stolberg has, with much acuteness, discovered, that in politics there is frequently a dead letter, but a living spirit. Manners make laws useless. The spirit of wisdom, benevolence, and moderation, descending from father to son, will better secure the freedom of a people, than all the split-hair theories of any constitution.

IN

† *Le Grand.*

IN good families good citizens are formed.

OUR enemies increase with our conquests,
and our poverty with our possessions.

IT may be doubted whether we profit by
change of circumstances, tho' we can by change
of opinion.

WHEN reason and passion are in equal propor-
tion, energy may be expected, and such effects
as excite our rapturous wonder.

RAPTURE is the extatic state of admiration.

TRAVELLERS who eat with an appetite, ne-
ver cast their eyes towards the kitchen.

CARE to feed includes something beastly, or
over-delicate.

GUARD against assumed folly. Tarquin de-
spised Junius Brutus, yet he unthroned him.

GREAT characters are seldom known; great
merit is as seldom understood. Greatness is, in
fact, only a term of comparison, tho' 'tis not
always allowed to see what is greater than it-
self.

'Tis the inferior mind that cries out that is great.

THE distinctions of a court are now of most value within its precincts; tho' they are still coveted most by those dwarf minds that wish to be most respected out of a court.

MOST of our follies have a reference to the opinion of others.

TRUTH lies in a small compass! *The Aristotelians say, all truth is contained in Aristotle in one place or another. Galileo makes Simplicius say so, but shews the absurdity of that speech by answering, All truth is contained in a lesser compass, viz. in the alphabet.*

TRUTH is the history of facts!

GOOD companions are seldom good writers; 'tis seldom that good writers are good companions.

DIFFERENT situations require different faculties. An observation so trite, that 'tis only repeated, that the surprise of those who have nothing to be surpris'd at may cease.

THERE

THERE is a considerable portion of society set apart and distinguished by the appellation of the vulgar. Yet those who cause this distinction, this degradation of their fellows, are the most familiar with the epithet, and use it with most acerbity.

PRIDE is not always disgraceful; tho' what we pride ourselves on is very frequently.

ACT from advice that you cannot comprehend, or act contrary to your judgment, how can you be persuaded that you act properly or justly?

A man at the summit of his glorious career, has frequently no more self-direction than the hands of his watch.

THE art of living upon good terms with the world, appears to consist, chiefly, in the indulgence and assumption of false feelings.

ONE of the greatest instances of cruelty is to require what you condemn.

CONCEIT and confidence are both of them cheats; the first always imposes on itself, the second frequently deceives others too.

Is there more ingenuity exercised to deceive others or ourselves?

AFFLICTION is continually courted, and nourished; seldom is it merited, or conquered.

SUFFERENCE is sometimes a species of consent; covetousness often embraces what is inimical to our peace. Oppression falls indiscriminately, and idleness gives quarter to our enemies.

UGLY and handsome women are alike in this respect; both are elated when their flatterers commend them for qualities which they do not possess.

VANITY must be gratified, tho' the means differ.

IN the history of every creature's life may be discovered a gradation of passions, humours, virtues, and vices, strengthening and declining with age, unfolding themselves with opportunity, or concealed from the dominancy of their superior.

WE are all alike in the branches, but not in their proportions.

AGE

AGE and cunning find immense and frequent advantages in the tractability of youth.

AGE is a great usurper.

* LACONISM is the expressive felicity of wisdom and affection.

THOSE who know how to say much alone, can speak much in a little.

GRIEF, gravity, and humility, tho' they are hacknied disguises, will continue to impose as long as they are accompanied with grace or virtue.

MANNER and character are great impostors.

THAT we are assured may, or must be, we struggle most to support.

G 5

A PAGAN

* What fashionable lover has ever painted his passion for a lovely mistress with such brief tenderness and effect as the village chorister of Hanover did on the death of a young and beautiful country girl, with whom he was enamoured? After erecting in the cemetery of the cathedral a sepulchral stone to her memory, he carved, in an artless manner, the figure of a blooming rose on its front, and inscribed beneath these words: *C'est ainsi qu'elle fut.*

* A PAGAN made this reflection when he saw a girl cry as if she had been torturing on the rack over a broken pitcher ; and a woman with her hair loose, her hands lifted up to heaven, her eyes swollen with crying, and her discourse nothing but despair for the loss of a little infant. *Well, after all these Christians talk of heaven, and their hopes of eternal life, 'tis certain there can be no philosophy in their religion, or else they are very ignorant of it: they must be very silly people, that hav'nt taught their children to know that pitchers would break ; and their women, that little children will die.*

In the streets of every metropolis wanton mercenaries gain a sustenance by unhallowed prostitution, that is denied afterwards to their actual misery.

THE senses are the best pay-masters.

ZEALOUS partizans are ready to destroy their zeal by excessive jealousy or envy, unless interest chains down their passions.

SERVICE is the step to elevation, amongst those of superior intellect, or violent ambition.

SOME

SOME are too wise, or too difficult, to be pleased.

IF dissatisfaction arises from any cause but superior discrimination, it is a vice.

THE higher the weak are elevated, the more they are enfeebled: the more courage is depressed, the more it accumulates.

THERE is an allotted sphere for every description of ability!

ALWAYS give a bawd her price, yet you may be ill served; if you bate her, you are sure to be tricked.

No good bargain can be made with the wicked.

* OUR enemies deserve our greatest attention always, sometimes our extreme respect; from them comes amendment and correction.

G 6

AMENDMENT

* On mere indifferent objects, common bounty will shew relief; but when our bitterest foe

Lies sunk, disarm'd, and desolate; then, then
To feel the mercies of a pitying God,
To raise him from the dust, and that best way
To triumph over him, is heroic goodness.

Thomson's Sophonisba.

AMENDMENT is the advance of improvement ;
correction the check of error.

GREAT characters are their own heralds, tho'
they have thousands to announce them.

DOUBT, and you damn a reputation ; but vir-
tue once admitted, is speedily in a state of exal-
tation.

THE surprize resulting from disappointment
of promised excellence is great ; and for this there
are many reasons to be assigned, besides that the
rapidity of praise is only to be equalled by that
of abuse when once an object is fixed upon.

A BEGGAR's garments seldom fit, nor are
they often fitting. Our cloathing comes from
a capricious purveyor.

MANY hymeneal couples do not separate be-
cause they cannot : so much for the perpetuity of
the bond, and so much for the cruelty of the in-
stitution ! Affections fluctuate ; but the law fixes
hypocrisy.

SILENCE is sometimes a noble way of passing
over wrongs ; but in a pusillanimous sufferance
insensibility is exhibited.

A FOOL

A FOOL struck Cato in the bath ; when he expressed some sorrow for the action, Cato had forgot it. Seneca says, *Melius putavit non agnoscere quam ignoscere.*

THOSE who cannot retort, will assuredly remember the offence.

MAKE no injuries for thyself ; in this respect the world will become thy factors.

SCORN not the advice of an inferior ; the underling of fortune may be, in merit, thy superior. Situation never determines ability.

WOMEN had rather that men should guess in the gross, than that they should be reduced to detail the explanation of their meaning. Those who mean fairly need not object to scrutiny.

ENJOYMENT comes before possession, then with possession generally comes disgust : so that we have before we have, and have not when we have. This is probably one of the ripest paradoxes to be met with.

A PARADOX is self-evident to those who can see without prejudice.

'Tis

'Tis not always the strongest mind that delights in the strongest emotions.

SAILORS, gamesters, and soldiers, languish, generally speaking, if they are in a tranquil state; yet this tranquillity is the very state that the sage endeavours to arrive at.

AVARICE and brutal valour prefer throwing for great stakes.

WE are taxed heavily for what we possess, whether 'tis fame, wisdom, or fortune; and for what we do not possess we pay heavily.

WHAT is worth having, is worth retaining at some expence and hazard: what is worth obtaining, is necessarily obtained with difficulty.

MIRACLES are more extraordinary and remarkable for the miraculous effects they have produced in the intellectual than in the natural kingdom.—Miracles that can be explained lose their essence.

ALL we have to do on this terrene stage, is to learn our allotted part; repeat it before the immense auditory of society; correct the errors
I of

of the performance, give place to the succession of younger actors, and then quit the scene.

As nothing is to be remembered, we may felicitate ourselves on the conceit that leads us to believe there is something to *appear to be* worth remembering: this conceit is the earthly actor's support.

* GENERALLY there is an excellent part in the character of our neighbour, and as well an infamous one in our own disposition, that we know not of.

'Tis safe to have a good opinion of others †. Of ourselves the excess is sometimes attended with danger.

'Tis not easily possible to be reconciled with those who corrected us rudely.—What we endeavour to amend in others is always for our own advantage:

* Every writer issues fresh directions for the study of man; it cannot be otherwise, whilst a marked and essential difference exists in the species. All agree with Abbé de Bellegarde, that we are interested to know ourselves and others; yet the impossibility of knowing either seems to be unknown to all.

† Though you do not find men so perfect as they might be, take them for what they are, or their amendment is rendered impossible.

advantage: when the humour of the party is consulted, 'tis to facilitate the progress of reproof.

IN order to form a tolerable opinion of certainty of certain ladies charms, we should be tolerable connoisseurs in the art of painting.—Whilst fictitious ornaments are admired, natural embellishments will be neglected.

WE often see without crediting, and credit without seeing.—Prejudice throws many impediments in the way of belief; and many lures to cause it. *

MEN of probity are always the most hurt at their own defalcation, tho' not the most surprized if they are wise.—The pride of integrity wishes to make moral rigour superior to circumstances.

BE deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.—Urbanity or wisdom only demand attention.

THOSE who are constrained to solicit for assistance are really to be pitied; those who receive

* Which causes the greatest portion of evil, bad propensities, or hostility to such as are good?

ceive it without, are to be envied; but those who bestow it unasked, are to be admired.

GOODNESS is not the patron, but the associate of merit: when merit is relieved, none, save the meritorious, are found to rejoice.

NATIONS must be strongly afflicted who fly to war for the remedy.—The diseased seldom chuse a good cure.

* To your neighbour's mode of living 'tis necessary to conform in part.

THE relish for existence is lessened if our habits are destroyed.

THE affection of our servants repays the expence of keeping them.—A good servant is the being of all others we ought most to serve.

THE best are deceived by the worst, and the best will sometimes deceive the worst.

INGENUITY is an over-match for morality, and the most moral must yield to necessity.

WHEN

“ He who would be useful to mankind must accommodate himself to their manners.”

Schiller.

WHEN greatness provides its meal without pillaging the tables of their inferiors, no eye will scowl at their profusion.

* O Rois, si la pompe a pour vous tant de grandes charmes, qu'elle ne coûte, point nos soupirs, & nos larmes."

WE have two classes of proficient; the clever, and the too clever.

NICK-NAMES often apprize us of what men are not.

POOR wine at the table of a rich host is an insult without an apology. Urbanity ushers in water that needs no apology, and gives a zest to the worst vintage.

THERE is a mode of presenting that gives value to any thing.

THE welfare of states will always depend more on those who govern, than on the laws that are laid down to govern by.

BETWEEN pity and detestation the man of sentiment is divided.

THOSE

• C. Da Baar.

THOSE who lose nothing when they lose all, are the most deplorable of mortals : and those who gain nothing when they gain the most, deserve the greatest portion of pity.

NECESSITY frequently causes us to do what reason cannot ; yet reason makes us do that which necessity alone without it could effect.

* WHAT the Count de Tessin said of a prince, is a document for every man. Il n'y a pas de science à faire ce qu'on veut mais c'est le caractère d'un grand prince, de ne vouloir, & de ne faire que ce qu'il doit.

THE courser appears to go from inclination ; the sorry jade from the sting of the whip ; but *the man* acts from conviction.

ROBUST people are apt to mistake their strength for valour, and the debility of their antagonists for proofs of pusillanimity.—The effect it is that confirms opinion.

EXCESSIVE

† Malheureux alui qui s'imagine que rien n'est plus aisé que de gouverner en un état ; mais plus malheureux encore est le pays, dont le souverain font l'importance de ses devoirs sans avoir la volonté de les remplir.

MOSER.

EXCESSIVE prudence, or zeal, have often destroyed the best planned enterprizes. In bold undertakings, more will be gained than lost by rashness than timidity.

THAT kingdom is accursed where a hero presides*.—The exploits of Charles are to this day remembered in Sweden, so is the peaceable reign of their Frederic.

MANY will proudly refuse to wear their neighbour's cast-off cloaths, who meanly take up with their bad habits.—Prejudice is blind to all difference.

DECIDED villains are less, much less dangerous than amphibious moralists; creatures of doubtful probity.

WITH the thief we are never at a loss how to act, tho' we do not act properly.

WHAT is violently applauded, or condemned, may have merit; but what is both violently applauded, *and* condemned, must possess intrinsic value.

* Alexander despised comedians; nay, he asserted that they were born only to deprave the morals of mankind! Could the vices of all the comedians that ever existed contribute as much as his single example did to perjure the manners of the world?

value.—Between the extremes of opinion lies true excellence.

How much the justice of antiquity is disgraced by their depreciation of female faculties,* and their tyranny in depriving of equal civil rights!—Moral equality is the fair administration to each of whatever is due to each.

THO' the injury done to a worthy citizen is single and personal, he is not called upon to resent; but many are called up to obtain a redressal.—Resentment is the fiery humour of a wounded mind.

COWARDS love not peace so much as the brave.—Principle often attaches stronger than constitution.

WANT of uniformity and independence bankrupts pride.

LEARNING

Generosity is different from humanity: those two qualities, which, at first sight, seem so nearly allied, do not always belong to the same person. Humanity is the virtue of a woman, generosity of a man. The fair sex, who have commonly much more tenderness than men, have seldom so much generosity. That women rarely make considerable donations, is an observation of the civil law. *Raro mulieres donare solent.*

Smith's Theory of Moral Sentiments.

LEARNING without wealth, is the jest and scorn of ignorance: before the rich scholar ignorance crouches, and affects astonishment.

Many good qualities are not sufficient to balance a single want—the want of money.

CONSISTENCY causes even vice and folly to be tolerated; something to be respected.

THOSE whom the wicked commend *may* be good; and wickednesses may be converted by commendation. When praise* is an involuntary tribute, it may come indiscriminately from all descriptions.

MORALITY is supported by demonstration, as well as any of the mathematical sciences.

WHAT is necessary and possible to do for the welfare of others, or ourselves, that morality requires should be done.

PERSONAL devotion seldom fails to obtain its object.

ANTISTHENES

* Antisthenes, upon hearing that he was commended by certain wicked persons, exclaimed, *Good Gods! what evil have I done?*

ANTISTHENES * rudely rejected Diogenes : after his surprise he bowed his head, and said, *Strike*, if you please : while you discourse in public, you will find no stick that is hard enough to keep me from you." The philosopher, overcome by this declaration, received him for a disciple.

THE road to greatness is servility ; and to servility, idleness.—Activity performs prodigies, and prosperous servility includes much of it.

FAIR pretensions are expensive, and will chain you down to an eternal poverty.

A PAINTER spent the whole of his fortune in a court of law, without bringing his cause to issue : he afterwards drew a picture of justice supported by hunger and thirst !

STRENGTH and art are the columns that support the social fabric.

PASCAL asserted, that it was easier to find monks than reasons—What convention makes reason its regent ?

WHERE

* This Athenian was a scholar of Socrates, and the chief of the Cynics.

WHERE you please, there you may enjoy the highest esteem; perhaps, even be beloved.—Insure your own pleasure by pleasing others.

THOSE who conceal their age do not hide their folly.

MORE blush for a silver-coloured hair, than for an act of folly.

MANY fall who conceit that virtue dwells on high: many more overshoot the mark, yet their false flights are not sufficient to destroy the romantic.

MUCH conceit in virtue: more in the mode and means of obtaining it.

* THAT insect thou hast crushed beneath thy feet, was more curiously composed than thyself! Alas! like many others, his claims could not postpone his destruction.

THERE is very little philoponoufiasm on earth.

FAST

* "Tous les miracles de l'intelligence reposant sous la mousse, nous les foulons aux pieds, & ils nous auroient été inconnu sans le microscope."

Mersier

FAST for a day, and you may feast for years.

ONE act of self-denial often determines the fortune of those who have sacrificed.

THE severity of confinement makes the captive ingenious; restraint has many active prisoners in its cell.

SOCRATES has affirmed, that women in mischief are wiser than men.

SHOULD huntsmen once conceive that the human species are proper objects to gratify their venatorial passion, they may *as easily* find reasons to justify the practice, as they can for the sportive destruction of those animals that inhabit the woods.

WHAT certain people will, they will have is right.

WHEN the hero disdains to speak, his actions are in a full blaze of eulogy.

“ LET me repeat it : * He only is great who has the habits of greatness ; who, after performing what none in ten thousand could accomplish,

H

passes

* LAVATER'S *Aphorisms*.

passes on like Samson, and tells neither father or mother of it."

SLIGHT is the value affixed to labours we do not relish, or ingenuity that is not understood, unless interest, or the controuling voice of fashion, command approbation; then it is great indeed, and in full proportion to our ignorance and servility.

EVERY active citizen is a laborious adventurer.

THERE is a fitness of disposition admirably calculated for the state of friendship; it is fashioned with mechanical exactitude, and tallies as the screw to its socket.

FRIENDS are pillows on which we repose, or cordials that inspirit the system without injuring it.

ACTIVITY is liable to commit some injuries; but indolence is sure to do no good.

WHAT we cannot avoid is venial; what we leave undone, criminal.

WISDOM, and rigid honesty, cannot be united in equal portions. Those who unite wisdom to honesty, will, alas! always have more wisdom than honesty.

NOTHING makes depravity more hideous than modesty of any kind. Erroneous is the maxim that declares, *False modesty is the most decent of all impositions.*

WHEN we declare that we are convinced, we are frequently not more than half persuaded; now women are fully persuaded frequently before they are half convinced.

APPARENT conviction is used as a finesse to retard the current of impertinence, or trifling chat.

CROAKERS are living repositories of evil, composed of materials that are physically and morally combined in error.

FREQUENTLY we quarrel with what we have on account of those things we have not; and feeling the present to be inconvenient, set down that the future must assuredly be worse.

COMEDIANS are not actors; they are only imitators of actors.

GREAT achievements are leaders; the hero feebly follows their steps.

SHIPS to sail must yield to the wind.

'TIS easy to oblige a fool ; and, in return, his silence becomes an obligation : 'twill act as a drawback on merit, when 'tis commended by insignificance, and the shallow boast of its favour.

THE difficulty is frequently less in obliging than in obliging conveniently.

IT would often puzzle us to account for our fits of anger or pleasure ; tho' 'tis expected others should be brought to account for theirs.

THE mastery we arrogate is disgraceful, even if we have mastered ourselves.

MANY have been ruined by their fortunes ; many have escaped ruin by the want of fortune. To obtain it, the great have become little, and the little, great.

SUPINENESS and activity terminate where the other sets out from.

INDIGENCE exists by the vanity of opulence : the vanity of poverty is gratifying ; but its pride is death to the grandes of the earth.

WE

WE despise awkward imitations ; but to be excelled is intolerable.

THE deaf are not so unhappy as those whose organs are more imperfect suppose them to be.

THOSE who are forced to hear all, either wince or whine.

TIBERIUS GRACCHUS* had unquestionably ascended to Reputation's summit: his virtues were greater than his honours, and his honours were as great as they could be.

THE act brings the honour, though it is not always stamp'd with public acknowledgment.

THE strength of the mind may be seen, imperfectly, in speech ; deeds affix the portion of intellect.

THOSE who think with energy† may speak with energy: those who think and speak, may act with energy.

H 3

THE

* See Plutarch.

† " Ceux qui pensent fortement parlent fortement."

Voltaire.

THE husband's honour is in his own keeping; that of his wife is in her own possession too, but the husband possesses the key that secures it.

* "THOU mayst hold an elephant with a thread, eat fire

And not be burnt, or catch birds with desire;
Quench flame with oil, cut diamonds with glass,
Pierce steel with feathers;—this thou mayst bring
to pass

Sooner than hope to steal the husband's right,
Whose wife is honest, and no hypocrite."

VANITY strengthens dissension more than dislike does; and pride cements friendships closer than merit can.

CHOOSE your intimate in any season, except when the sun shines: during the storm, zeal and hatred, social or anti-social principles, are put into the crucible.

THOSE who value time know how little there is to enjoy, and that alone is enjoyable whilst in season.

"Yow

* THE CITY NIGHT-CAP, a Comedy, by DAVENPORT.

" You never saw a vulgar character disinterestedly sensible of the value of time*."

CERTAINLY there are periods in the lives of the most deformed and aged, when they resolve to ape the gallant.

THOSE who are not womens' fools, are in danger of reverencing extravagantly something less rational; yet to be at once obsequious and incapacitated followers of these regents of the heart is the acme of folly.

YOUTH is full of pretensions; and age pretends to youth.

RESTLESS as his desire is the being who labours to be thought any thing, or every thing, but what he is.

If you have no principles, you can have no character; acting in conformity to certain well-digested rules, proves principle; the exercise of principle constitutes character.

THERE is no safer principle than is—Embrace the first that appears safer than the last.

H 4

HE

* Lavater.

HE is not the most known who receives the most salutations, loved, or admired.

MULTITUDES hear of a name; few can investigate the nature * of the man!

ASSASSINS seldom know the use of arms; those who frequently assassinate.

THE soldier of reason is invincible whilst he is mortal.

VIRTUE, in its extremes, excludes many companions; Vice, in its extremes, includes many friends—amongst the rich.

EXTREME vice, and equal poverty, is always extreme in its sufferance and persecution.

RELIGION is local!—"What care I † to see a man run after a sermon, if he cozens and cheats as soon as he comes home?"

THE

* The irritability of his nerves has sometimes caused him to do wrong; it has perhaps led him to be guilty of extravagancies that may have made them who did not perfectly know judge hardly of him. His first wife said, when she was dying, "*My poor Zimmerman, who will comprehend you?*"

Tissot's Life of Zimmerman.

Seldon.

THE disgust is greater against hereditary honours than against hereditary wealth.—What cecity!

'Tis safer to drain the stream of honour dry, than prevent the free and equal circulation of wealth.

LESS satisfaction arises from the arrival of what was ardently hoped for, than from those things that arrive unexpectedly.—Good, and unthought-of, is always sure of great welcome.

FOREIGN commerce leads to war, and war to commerce: one terminates in luxury, the other in blood.—'Tis impossible to *gain* by what it is our greater interest to suppress! Domestic trade is necessary.

MANY sacrifices are proffered at the altar of religion, that would disgrace the altar of folly.—The external symbols of all religions shew the childish state of man, and his puny ideas of an Omnipotent!

WE *regard* sometimes what we cannot esteem: and look with apparent calmness on what we violently detest.

INFANT attachment or prejudice is frequently too powerful for its grown reason.

WHEN certain folks volunteer to explain—a puzzle * is the consequence!

IN mobs all are desirous to speak; tho' none know how or when to begin.—Henry IV. passing by a small town, was met by several deputies, who presented themselves before him in order to compliment him. One of them was proceeding according to his design, when an ass began to bray loudly—"Gentlemen," said the king, "one at a time, if you please; or I shall be able to understand nothing."

NATIONAL power depends on the strength of its neighbours: its welfare on itself.

POLITICAL importance is the vanity of states!

SINGULARITY commonly disdains to account for it, for want of reason, or through a conviction, that its defence would make few proselytes.

HOTTENTOTS

* "Examine closely whether he who talks of illustration means to clear up, or only to glitter, dazzle, and consume."

LAVATER'S *Apophisms*.

HOTTENTOTS answer thus to all interrogatories that concern their strange manners; "'Tis the custom of the Hottentots; they never act differently."

THOSE who will not *condescend*, as they term it, should be extremely careful not to assume any sort of deportment indicative of superiority.

OUR exactions exceed our tribute.

IN infancy most habits of iniquity are fitted to the pliable body.

'TIS cruel to punish maturity for consequences it has had no concern in: the man is not, tho' he *was*, the infant.

FOLLY, hope, and obstinacy, appear in the amount of the wager, and the eagerness with which it is staked.

WE place a large seal on the bond of our own absurdities!

THE ass who cannot exonerate himself is to be pitied: if he could, but will not, he is contemptible: if he knows his oppression, and his

incapacity, he calls for a sympathy that would embrace the first opportunity to relieve him.

PASSIVE endurance is exemplary; it has many causes besides indolence.

SUPERFLUITY creates necessity; and necessity superfluity. Take care to be an economist in prosperity: there is no fear of your being one in adversity.

MAN neither divides well, or fairly, either for himself, or the brotherhood.

CHARACTERS of contrary pursuits stagnate for want of a theme for conversation; they become reciprocally dull and dissatisfied, till the topics of the day are adopted by tacit consent.

WRAPT up in the importance of our particular pursuits, all others appear insignificant: politics, and the weather, are common concerns, and commonly acceptable.

FASHIONABLE folks think every pleasure of life is included within their circle, and that the residue of mankind are miserable; yet the greatest portion of the community pass this identical circle

circle without dreaming of its exclusive advantages.

FANCY works up superiority to nothing beyond commiseration.

MANY are content if they can but attract the eyes of the populace, tho' it be only as they ascend the boards of the scaffold.

EVEN in the modes of death, distinctions are eminent, and numerous, and coveted.

THE accusation of being romantic, comes either from a cold heart, or a correct judgment.

ROMANTIC dispositions carry singularity to an excess, from principles of generosity, or extent of passion.

THE public entertain not more bad opinions than are entertained of it.

VIRTUE begs from talents the pen to write the anathema of false passions.

ONE great atchievement is the harbinger of many; and the first ill deed that is accomplished is the parent of many.

SUCCESS

SUCCESS in vice, or virtue, is an encouragement to persist : and example is prolific.

GOOD companions are neither mere scholars, or detailers of anecdote : nor will over-strained courtesy make one. Those whose society is always refreshing to the spirits, have the art to take objects as they rise, and make of them themes for conversation.

To discuss a metaphysical point, and to the exclusion of all others, and to persist whilst the eye is gloating on a beautiful passage, is ill-timed, and dry abstraction. Lavater writes, *The fool separates his object from all surrounding ones ; all abstraction is temporary folly.*

GENERAL satire * appears to the culprit an open blow at his private villainy : and raillery cannot be so delicate, as not to appear gross in the eyes of the little.

WHO

* Phædrus was a native of Thrace, and was brought to Rome as a slave : whilst in the service of Augustus, he procured his favour, and was made a free man. In the reign of Tiberius he translated into Iambic verse the Fables of Esop, and was persecuted by Sejanus, who, conscious of his own delinquency, suspected that he was obliquely satirized in the commendations bestowed on virtue by the poet.

WHO does well to call the cap his own, when it has been thrown out merely to make a scramble?

NEVER can prudence be allowed to stand as a proof of genius, tho' it may of caution, learned from precept or experience.—Genius is always associated with a fearless disposition.

THE rich are full of distress; and their visionary wants are more afflicting, and more perplexing to gratify, than the substantial wants of the poor.

POVERTY admits of this definition; a state where money alone is wanting.

'TIS unfair to require mortals to be satisfied with their condition because they were born to it: for their own peace they should be satisfied when they cannot amend it.—Content is the sweetest state of opinion.

THOSE women who wed for money, are in the likeness of hypocrites; they live in a long prostitution, and have not always the plea of necessity.

REWARDS are proportioned to success, not to merit.—Success is itself a reward.

A PROSTITUTE

A PROSTITUTE is a female who yields up her person to the temporary gratification of one who complies with certain conditions.

UNTRIED spirits are less dastardly or courageous, than they really suppose themselves to be.—Imagination is corrected by trial.

WHEN nature revolts, custom is at strife with propriety.—Follow Nature's impulses the instant they are perceptible; she never antedates.

THOSE who affect to be superior to obligations, take infinite pains to deceive, mortify, and expose themselves.—The commerce of civil life depends on reciprocal kindness.

ILL-DIRECTED activity of mind has produced all those great national disorders that society so feelingly deplore! Indolence lives supinely content within its mud-walled cabin; the instructed search, orderly, for a more comfortable habitation; but strong animal spirits, without the guidance of reason, set forth tumultuously to raise a palace they can never give permanence to.

DISCRETION is least where capability is strongest.

WHEN

WHEN a man obliges you to talk about a beast, is it not natural to suppose, after his example, that you are in company with one?—Many delight to conceit that they are positively addressing the identical character that they are speaking of.

FOOLS with bookish knowledge, are children with edged weapons; they hurt themselves, and put others in pain.—*Un demi sçavant est plus sot qu'un ignorant.*

WE wonder at the automata of the mechanic, without noticing the speaking statues that stand in the way of society.—What is perpetually before us is not ripest in our memory, or the common subject of our reflection.

IF fortune is all, to be a fool is to be fortunate.—Fools are the envy of those who are but a degree beyond them on the scale of rationality.

WE cannot raise the opiniative value of life too high. This declaration is an express contradiction to the author * who thinks that the moral fault of tragedians is giving too much importance to life and death.

THOSE

* Chamfort.

THOSE who dread death as a relief, will assuredly possess the art of making life valuable.

THERE is a turn for all !—Fools give so much voluntarily, that they have nothing left to answer the instant of requisition.

INTERRUPTION is nothing from a superior ; from inferiors 'tis insupportable.

THOSE who can bear interruption patiently, are defective in the head or heart.

CHALLENGERS, who make the first advance, are shallow wits, if they lay themselves open ; and if they are incapable of defence, they deserve to be beat.

THE scholars who met the old woman that was driving her asses is apposite. “ Good morrow, good mother of asses,” said one of them. “ Good morrow, good children,” quoth the woman.

CERTAIN members of the forlorn sifterhood, vulgarly hight *old maids*, deserve commiseration more than contempt, (especially from such as are conjugally happy ;) for their eyes are not only mortified with the aspect of felicity they cannot

cannot attain, and their ears with scornful insinuations, but all their whole system is likewise disturbed *with the agonies of unaccomplished love !

SNEERERS are all copyists; the subject, and the object, are both pointed out by prejudice.

IN some cases a faint refusal is a positive consent; in others, a faint consent is a positive refusal. Worldly adepts † easily decypher the mysteries of negation and affirmation.

WE appear to yield when we defy; and submit when we subdue.

News-hunters have great leisure, with little thought; much petty ambition to be thought intelligent, without any other pretension than being able to communicate what they have just learnt. The instruction and intelligence of fools is but a minute old when 'tis delivered.

IN

* Dryden.

† As there is a *no* which the man of gallantry perfectly understands to mean *yes*, so there is a *yes* which the man of delicacy perfectly understands to mean *no*. In the first instance you will discover, if you have any discernment, that, while the lips refuse, the heart concedes; and you will therefore be little mortified by the refusal: in the last instance, if you have any feeling, you will discern, that while the lips grant, the heart denies; and you will be as little flattered by the concession.

Mrs. Prilla.

IN England news is the manna of the day.

THOSE who have too much, have little to enjoy ; those who have too little, have much to suffer.

A PRINCE having asked his physician, *How much daily food was required to support the body, and keep up its strength ?* The physician replied, *That one pound was enough ; such a measure being very well capable of supporting him ; and should he take more, he must support it.*

WHAT is only a physical abundance is imaginary poverty ; what is a physical poverty, no imagination can convert into an abundance.

THE male children of affluence are beset by avaricious harpies : the hypocrite affects a personal attachment ; the prude strikes at their judgment ; the coquette plays with their feelings ; and the harlot lays out her man-traps to rouse their passions.

MONEY has more female adorers than beauty, worth, or merit.

OPINIATRETY, pride, and envy, are permanent and universal in mortals : avarice, jealousy,

fy, and revenge, are only temporary, and accidental.

BODY and mind have each their chronic and acute diseases.

CIVILITY is often mistaken for homage ; and the respect that is paid to the office, is frequently placed to the score of personal merit.

ONLY flatter—you need not be solicitous about a cause.

GREAT projects are oftener ruined by precipitation, delay, or the neglect of trifles, than by want of capacity.

MINUTENESS is not the province of ability.

MANY literary characters find their tongues in their pen : women generally speak better than they write ; their happiest efforts are called forth by the moment.—Genius makes but little previous arrangement.

PLATO hearing it asserted, that he was an infamous person, said, *I shall take care to live so that no body will believe the reporter.*—Our deport-

ment falls not under the ocular, tho' it may reach the auricular cognizance of every citizen.

* PUNISHING the slanderer does not get rid of the slander; nor does there appear to be any method of obliterating it.

SIMPLICITY and sincerity appear to be the grand arcana of civil life.—As we stray from truth, we are involved in complexity.

WHEN the author is no more, his work *may* stand on the basis of its merit; tho' revenge wars even with the demised.

'Tis seldom that the opinion or judgment of an author is biased against his own writings; tho' 'tis easy to change or direct those of the public respecting them.

GENIUS has acute feelings; and they are often, tho' awkwardly, imitated.

INDOLENCE

* "I am satisfied the person disobliging is of kin to me; and tho' we are not just of the same flesh and blood, yet our minds are nearly related, being both extracted from the Deity. I am likewise convinced that no man can do me a real injury, because no man can force me to misbehave myself. For those reasons I can't find it in my heart to hate or be angry with one of my own family. We are all made for mutual assistance, no less than the parts of the body are for the service of the whole."

Marcus Antoninus.

* INDOLENCE appears to be the principal support of evil report.

EXCLAMATION follows exclamation; in vain they denounce the world; credulity is never at the pains to examine!

MORE priests are found disputing on the road to heaven than ever enter its portal.

LADY-LIKE sensibility mimics the mode in which expressive sorrow shews itself.

WHERE there are many opinions, the error lies perhaps in the supposed object. There is a certain and early intelligence where the sun is; from parhelions no beams issue.

FEW who complain of life's brevity are apprised of its value; those who are, have the greatest cause for complaint.

† *Hours have wings, and fly up to the Author of time, and carry news of our usage: all our prayers cannot intreat one of them to return, or slacken his pace: the mispence of every minute is a new record against us in heaven.*

THERE

* He that is hasty to give credit is light minded.

Ecclesiasticus.

† Milton.

THERE appears to exist a greater desire to live long than to live well! Measure by man's desires, he cannot live long enough; measure by his good deeds, and he *has not* lived long enough; measure by his evil deeds, and he has lived too long.

'TIS difficult to assail vice, without making an enemy of those who are implicated, or suppose that they are; yet we do not even under the severe operation of the surgeon's knife curse the hand that is lacerating our flesh.

WHAT is intended for our amendment, should not excite animosity, tho' it pains.

SECUNDARY considerations are frequently primary ones in value, tho' not in order: we display our abilities to promote our interest; we parade our principles to recommend ourselves.

No man can bear to see what no man can bear to reveal—his naked intent.

WHAT you know, even that should be made known.

RESERVED knowledge is the stock of mental avarice; they give not, but lend out for usance.

A LIBERTINE'S

A LIBERTINE's devotion is the harbinger of his demise.

THE closer to the grave, the nearer to repentance.

STRUMPETS, when detected, deny or confess their infamy with as much effrontery as they committed the acts that constituted it.—Every offence has its justification and punishment.

HARVESTS cannot be expected from a single grain: but in the hands of skilful husbandmen, great will be the produce, tho' the means are scanty.—LEAN skill is before fat plenty.

IF the human capacity for pleasure, and the power things have to contribute towards it, was once ascertained, the pursuit after it would cease to be dangerous: we sure grow grey, and become enfeebled in the research.

EXQUISITE pleasure is that which communicates as much as it receives.

BY fools, knaves fatten; by bigots, priests are cloathed.—Every knave finds a gull.

I

MAKE

MAKE no vows of enmity whilst you are smarting with a sense of neglect or cruelty.—Pain speaks with little propriety.

THE man of opulence is always the principal figure on the canvas: the great artist does not always make him the *best*.

IN the back ground are characters that are too great to obtrude.

INDIFFERENCE is the forerunner of mental decay, or the barometer of idleness.

To be satisfied, we must examine, and have reasons ever ready.

OUR *word* is a ready and convenient pledge: when 'tis forfeited, 'tis but a word.—The greatest ties are the most insignificant.

REMOTE possessions, instead of being distant blessings, are curses that knock at our very doors.—* The enormous and unwieldy dimensions of an overgrown empire, form not strength, but extended weakness.

FOUR

* Rutherford's View of Ancient History.

FOUR characters are pre-eminently detestable amongst the herd of insignificants: the sneerer and the supercilious; he who disdains to open or to shut his mouth.

CAUTION should specify its objects. "The frigid smiler †, crawling, indiscreet, obtrusive, brazen-faced, is a scorpion-whip of destiny—avoid him!"

"FLY him who affects silence."

"VOLITILITY of words is carelessness in act; words are the wings of actions."

OBEDIENCE is tolerable to those who perceive the necessity of it.

SUBMISSION is the identical thing that pride dreads.

"As I have dealt with others, so deal with me," is a modest demand, and a bad rule.

PRUDENCE must affix some measure for what is to be received, and disbursed, because it keeps the mind just by the conjoint operation of well-founded hope, and fear of default.

TRUSTS may have been imperfectly discharged; yet compared with what preceded, it may be positively meritorious. *

THE first who introduces practical reform in official situations, has an extra claim to deference.

FORCE constitutes no right; nor can it be safely used to recover lost privileges.

OATHS are a species of coercion, originating in perfidy, and continued by suspicion. Protections of the most solemn kind cannot make truth more evident, or smother the intent to deceive. When an oath is imposed, an unjust accusation is instantly established.

DECEIT is tolerated with as much kindness, as there is ingenuity exercised in the practice of it.

LOSERS often rail, and railers often lose: to act with temper under loss, or gain, requires a discretion

* When St. Evremond went to thank Mazarine for having released him from the Bastile, the Cardinal said, *That he was persuaded of his innocence; but, in the post he occupied, he was obliged to listen to so many things, it was very difficult to distinguish the true from the false.*

discretion untainted with avarice, and a fortitude that can brave poverty.

WE see, are pleased, and adore: we are smote, sicken, and die: such are the revolutions of a moment!

RAPTURE terminates in languor; sometimes in death; or, what is more to be apprehended—incurable melancholy.

THE outrageous have their calms; they are the consequence of exhausted spirits: the mildest disposition* may become outrageous, but it soon re-assumes its former placidity.

THOSE instances of adversity against which we have uttered so many execrations, do nevertheless form, in age, the comforts of its chimney corner; and its boast is in proportion to their magnitude.

THE inquisition could not rack me into a belief that 'tis possible to be privately vicious, and publicly good; unless they could at the same

I 3

time

* A baited cat may grow as fierce as a lion.

time convince me, that a line ceases to be a line, because it is extended beyond another to which it is compared. Sir Charles Morel * appears to have been of the same opinion. "He who, in his private life, doth combat every duty, and lives at variance with every domestic virtue, shall vainly ape the generous figure of his country's patriot: for what are the blessings of society, but those which in a lesser scale we meet at home, as peace, honour, and love? Will he then, who gives up these within his own house, cherish and extend their influence abroad?" Yet it is possible for those who are virtuous in the private to act corruptly in the public walk of life; for there is a portion only of temptation that we can resist; and the fortitude that will bear us through a petty trial, is insufficient when we are tried by objects of magnitude.

WILL is the idol of ambition, the scourge of humility, the plaything of woman, a puzzle to wisdom, and a torment to all who have long despotized.

WHEN laws do not alike coerce all offenders, they are either insignificant, evaded, or completely administered. The necessity of lenity, pardon,

* Vide Tales of the Genii.

pardon, or mercy *, should be attended to before the verdict is pronounced, or they burlesque it.

WHAT we do voluntarily, we are always prepared to do; inclination calls forth all the energies.

THE resistance has, and will, produce more dangerous consequences than the adoption of reason. Reason is the only code that is congenial with human nature.

OUR faults are sometimes so flagrant, that as a blind, we arraign the conduct, and bring to light the peccability, of our neighbours. 'Tis a paltry, insidious, inefficacious, skulking trick; and tho' it cannot deraign the guilty, it will have a sort of vogue with the depraved, as long as an excuse or apology can be extracted from comparison.

I 4

WHEN

* "Equity in law is the same thing that the spirit is in religion—what every one pleases to make it. Sometimes they go according to conscience; sometimes according to law; sometimes according to the rule of court.

Equity is a roguish thing. For law we have a measure, know what to trust to: equity is according to the conscience of him that is chancellor; and as that is larger or narrower, so is equity: 'tis all one as if they should make his foot the standard for the measure."

Selden.

WHEN we hold a poisoned chalice to a friend, yet are ignorant of the nature of its contents, we may have the merit of a good intention, tho' the claim is withdrawn during the reign of the calamity, in which justification from intended injury is more earnestly desired than the honour of rendering a service.

WHEN women yield, interest or sensuality triumphs over policy or pride.

BEFORE the guest is pressed to satisfy his appetite, the table should be covered: we know not *when, whether, or what*, we can eat till the viands are before us. Both host and guest are frequently backward.

WE too often tolerate folly out of complaisance; and play the fool from the same disgraceful motive.

WHEN solicited to comply with what is disagreeable, 'tis oftentimes more difficult to refuse than to comply: when courted to accept of, or participate in, what is agreeable, 'tis sometimes more easy to refuse than to comply.

WHEN the ceremonies of a religion are scoffed at, or its ministers despised, 'twill not be long before

before its principles will be detested: what is raised by imposition must be continued with increasing art.

* VERBAL delicacy is reserved for festivals; when there is no holiday, persons and things have their common names.

ATTEND to contradiction, there is something to be learned by it: the habit of attending patiently and mutely to it, has filled many a purse. Those who serve the petulant cannot be too well rewarded!

BE persuaded of this, (that you may be neither obsequious or assuming,) 'tis vice that degrades,
I 5 virtue

* After the accession of George I. the Whigs split into two parties. Walpole had thought of a measure to distress his opponents, which he communicated to the heads of his party; they approved it, and thought the Prince should be let into it. Walpole would not agree to this: He said, "That the Prince would communicate it to his wife, and that fat a--d bitch would divulge the secret." The Princess was informed of this. When she came to the throne, her settlement, in case she should survive the king, came on the carpet: 100,000l. a year was proposed. Sir Spencer Compton thought 60,000l. an ample provision; but Walpole found means to acquaint the Queen, that if he were minister, her expectations should be gratified. She sent him this answer: "Go tell Sir Robert, that the fat a--d bitch has forgiven him" He was soon after declared minister; and Sir Spencer Compton removed to the Upper House with the title of Earl of Wilmington.

virtue that elevates, mankind: beauty and fortune are independent and fortuitous.

COVER the steed with gaudy trappings, and the unskilful think not of his faults: defects may be concealed that cannot be amended; and such are venial.

SEVERE wounds, and exquisite entertainments, are those we least expected; great pleasures* those we are least capable of bearing.

THERE would be few appointments, or invitations, if each citizen was of an urbane disposition.

To give or take there is a shyness, a reluctance, an avarice, an unsocial apathy, that satyrizes mankind.

WHERE the distinctions of virtue and vice are shifting, an arbitrary injustice presides: and the petty culprit is judged by unequal laws.

'Tis neither the quantity or quality that determines—'tis the use, The pale student is not wiser.

* A French philosopher is of opinion, that pleasure is not coincidental with human nature as pain is, and that we are too weak to support it long; whilst, on the contrary, we are capable of enduring pain for a length of time.

wiser for his bibliomania: the brain oppressed with words cannot shew its strength. That preaching moralist is not a jot more virtuous than his neighbour; he is so anxious to store up rules, he overlooks the occasion of practising them.

THE weather is not a safe topic of discourse; your company may be hippish: nor is health; your associate may be a *maladé imaginaire*: nor is money; you may be suspected as a borrower.

* PRONENESS to intoxication is a very precarious rule to judge of the principle or intellect by. 'Tis a strong brain that can repeatedly sacrifice to Bacchus, tho' only weak minds will consent to become daily sacrificers. Drunkenness is sometimes the grave of immoderate sorrow: Would it be fair to conclude *such* people to be villains? Know the drunkard's motive before you condemn him.

I 6

SUCH

* How late drunkenness became a practice in this island may be discovered in Camden's Annals. Under the year 1581 he has this observation: "The English, who hitherto had, of all the Northern nations, shewn themselves the least addicted to immoderate drinking, first learned in their wars in the Netherlands to swallow a large quantity of intoxicating liquor, and to destroy their own health by drinking that of others."

SUCH as depend most on themselves for entertainment, will not always be the best able to entertain others. Who is so well pleased with himself as a fool? Who can be so irksome to fools as the wise?

* WHEN contempt, pride, or selfishness, feed the misanthrope, and solitaire, no sacrifice can abate their unreasonable expectations.

THERE are a thousand causes why a woman accepts of your hand, each of which had more weight in her determination than your merit.

To barren prudence, the offals of genius prove a fortune; 'tis strange that little minds can turn things to a good account.

OPPOSITES are sometimes good cures, if they can be digested. The fear of the trial will sometimes cause the complaint to be forgotten.

NICE men are reported to have nasty ideas; certainly very delicate women have very filthy practices: probably delicacy, like genius, is only to be exercised on certain objects.

OPPRESSION

* "Le materialisme est l'antidote de la misanthropie."

De la Mettrie.

OPPRESSION insists upon respect from its immediate victims; and this appears to be its last and most extravagant act.

WE complain of neglect 'till we really are what we deserve to be—neglected: the time that is lost in regret, and the lamentations that dependence utters, might be so employed as to raise the complainant above it.

THE blow that can be returned *may* be forgotten; to lack the power of revenge, and forgive an injury likewise, seems to be a great effort even for the greatest to make.

THOSE who have expelled all sordid thoughts, compute how little has been lost, not how much the robber has gained. Let the amount be what it may, 'tis probable, that the loser can better sustain the loss, than the thief put up with the want of it.*

DEBTS are pardoned oftener than robberies; yet a debt is no other than a robbery, if return is not intended; and being contracted on the presumption of faith, aggravates the offence.

WHEN

* " *Helas, aux cœurs heureux les vertus sont faciles.*

M. de Belley.

WHEN there is no pleasure in retirement, there can be no profit.

THE sluggard, like the Bonafus, finds a defence in his filth:

SLOTH is too lazy to undertake its own defence if it could; and it could not, if it would.

SLOTH travels the snail's pace, and all its motions are retrograde.

WHEN we cease to care, we begin to enjoy; where we no longer care, we no longer value.

TIMIDITY* and courage reign temporaly in the same person, and in particular transactions they are mean and generous.

THERE is an expensive and an ungenerous silence; a silence that flatters, and that offends: wisdom and cunning have also a *silence* that they alone know how to time.

AFTER we have liberty to chuse, we want prudence to measure.

SUSPENSE

* Fear magnifies and minifies; it increases the danger, and decreases the means of escaping from it.

SUSPENSE is the balance of expectations.

ENTHUSIASM is the wine that gives spirit to eloquence: and money the cordial that gives voice to the advocate!

WHEN the good assemble, they are in a fair way to grow better.

THE wife of duty always behaves as if she really did love.

PHILOSOPHERS are disposed to turn all events to beneficial ends.

BODIES may be tied together; minds meet.

HUSBANDS must see no women wiser, younger, more beautiful, or juster, than their partners. So, according to Marmontel, in order to be virtuous, we must have neither ears nor eyes. Conjugal virtue is singular in its nature!

REFORMING profligates redeem their credit at the expence of the fools in succession.

THE lover's triumph is amidst his unfortunate rivals: 'tis a cruel mistress who decrees it.

No disguise is necessary where there is neither villainy or affectation. What we *are* can never be so disgraceful as the practice of imposing makes us.

A SAMEIST makes a woman yawn—Variety of characters they must have, and they expect to find it in the same character.

THE youth who can play alternately the coxcomb and the hero, will be agreeable even to his great grandmother.

ACTIVITY without anxiety is not pleasing, but must be beneficial immediately, and remotely.*

SUSPENSE decreases as confidence augments.

LIFE is a continued state of suspense interrupted by this certainty, that similar causes will produce similar effects.

HABITUAL suspicion arises from a fixed opinion, that all mankind are virtually in a state of apostacy.

SUSPICION

* Perseverance, which is continued activity, is patience, ability, and power, conjoined.

SUSPICION is, in many cases, as legal a branch of wisdom, as caution is, which precedes it.

SUSPICION sometimes is the offspring of excessive timidity.

WOMEN who avoid what are called *delicate situations*, generally mistrust themselves.

WOMEN confirmed in their virtue, speak, and act, more boldly than the sceptical, or untried part of the sex.

WHEN suspicion results immediately from the complexion of existing circumstances, its admonitions should be attended to in the same proportion as abstract or extraneous suspicion should be discountenanced.

'Tis infamous to allow pre-entertained opinion to sway more than facts.

SUSPENSE includes more hope than doubt does; doubt has consequently most apprehension.

INDEPENDENCE fears least of all.

SCHOLARS

SCHOLARS declare that perfection is the *end* of improvement; if 'tis so, happy ought we to be, congratulate, not complain to, each other, because perfection is not attainable.

WHEN improvement ceases, enjoyment stagnates.

If legislators mean that there should be but few culprits, let them take away all advantage from crime.

* THE hopes of profit lead more astray than those who suffer by the law.

THE favour refused, is generally the identical favour that makes us anxious.

PEOPLE do not always want what they have, tho' they are *sure* to want what they have not.

WHAT we do possess, cannot, in opinion, stand in any degree of comparison with what we want to possess.

SCRUPLES lessen our means in all undertakings; hence arises the advantage that villains have

* When the advantage of the state collectively is provided for by the laws, citizens will be well disposed to obedience.

have in their progress towards Fortune's favours,

DANTON cried, *General Dumourier wants energy; his mind has never risen to the true revolutionary pitch.* This opinion arose from the latter's refusing to act in concert with the former when he had laid down a plan for his conduct in Belgium of a disgraceful nature.

FOLLIES are sacred where pride and authority are extensive.—Pride holds both its crimes and absurdities in supreme reverence,

THOSE who examine the state of their circumstances, and dive into the expensive cause of their derangement, may be surprized to find that the monosyllable *no* has been the principal cause of their ruin.—*No** is a response that is proudly impolitic,

EVERY

* Le roi de Navarre ayant reconnu Décour, garçon très plaissant, & très vaillant, lui demanda, d'où il venoit ? à quoi il répondit *Oui* ; & comme il continuoît toujours de répondre *oui* hors de propos à toutes les questions qu'on lui faisoit, il dit enfin—“ Sire, je des toujours *oui*, parce que ce qui fait chaper les gens de bien d'auprès les rois, c'est pour ne pas proferen ce mot d'*oui* à toutes les demandes qu'ils leur font.”

Memoires d'Agrippa d'Aubigny.

EVERY fool may torment a proud man beyond the power of retaliation.

THE lowest are frequently beyond the reach of the highest.

WHEN self-approbation is set greater store by than fame, (which is no more than the approbation of the community, or a major part of them,) then may the injustice of the world be derided.

OUR fame is of our own coining, tho' it may not pass current.

WHAT accident gave, accident may take away.

CHANGE is the only thing not changeable: yet the rich * act as presumptuously as if their station was beyond mutability.—Riches can make no creature worthy, tho' they may develop his excellent qualities, if he has such.

INDUSTRY cannot be wholly unfruitful.—
There is a kind of good angel waiting upon diligence,

* To be rich is to be three parts of the way onward to perfection: to be poor, is to be made a pavement for the tread of the full-minded man.

gence, that ever carries a laurel in his hand to crown her.

THOSE generous souls who care least for wealth, as far as it relates to themselves, care least for the want of it.

BENEFICENCE, the second species of self-love, is a propension to act morally towards others; and in all its acts duty seconds inclination.

'Tis bad to be vicious; 'tis worse to conceal a vice.

THOSE who conceal, in some degree, tolerate error: yet 'tis needless to reveal it, unless some good can arise from the discovery.

WE all merit reproof, tho' few can bear it, and fewer still know how to reprove.

REMEMBER that where approbation is insignificant, censure is not harmless.

*Let praise be voiced to the spreading air,
But chidings whisper'd in the kissed ear.**

KNOWLEDGE

* Resolves by Ow. Feltham, Ed. 5th, 1634.

KNOWLEDGE is the treasure of the mind ; discretion is the key which makes all confident who know their treasure is so secured.—Discretion is the completion of wisdom.

INTENDED benefits are often received as insults, owing to the awkwardness of the tender, or the opinion the receiver has of the giver.*

SWEET manners gloss over the cruellest injuries.

BY turns we are actors and spectators.

VICISSITUDE is not only the lot of the world, but its support.

BETTER to be lapidated than pitied by those who rise at your expence, and conceal both inhumanity and duplicity under affected sympathy.

[GIRLS and boys are ideally, if not actually, men and women, before they reach the age of muliebrity and virility.

THO'

* The favour that must be returned is a debt.

THO' fools are great *make bates*,* they know a safer way to escape from quarrels than their superiors in understanding.

THERE is a species of contradiction that every being loves to enjoy; sometimes he applies it to others; sometimes he delights to have it applied to himself; our conceit augments as we bear or offer it.

FEW expectants come to great fortunes. Can it happen otherwise? The capital prizes are few, compared with the multitudes who adventure in the great lottery of life.

HOPE grows stronger the nearer we approach the winning post.—Desire is extravagant, if it excludes hope.

TRUE courage is no more than a prosecution, according to ability, of those measures that reason prescribes according to the exigencies of the case before her.

AMBITION does not confine her ravages to domal visits; she frequently disturbs the peaceful neighbourhood of nations.—*Le premier † de biens est la paix de nos cœurs.*

NEVER

* Voltaire.

† i. e. *make debates.*

NEVER tell even your grandmother that she is an angel : not that there is any danger of being discredited, but she will lay you under some sort of contribution for having made it.

WHERE is no contrition, there the tongue, and the press, will have freedom, and the government *can* have nothing to fear.

NEVER imagine that you deserve what you was born to, if you lack abilities to hold up the dignity.

WHAT is done without passion, is generally done coldly ; what is done from passion alone, you may have reason to repent of.

WORDS have no more connection with sensations, than painting has with natural objects : always suppose that descriptions fall short or exceed reality. Pleasure, or pain, to be known, must be felt.

THE most important and awful precept of the day is its departure.

THERE seems to be something brotherly in compulsative religion : to force the wayward to ascend

ascend the ladder of heaven nolens volens, certainly implies a solicitude for the welfare of his *soul*, whatever inconvenience it may produce to his mind or body.

OF what immense importance is a word! A monosyllable more or less, drives us to the extremes of endurance. Many copies of the old English translation of the Bible sent this text forth: "Thou shalt commit adultery."

POSSESSION is a good claim; but not always a rational one, or a proof of right.

WHAT is vehemence good for? It can neither recommend, or be recommended; neither obtain an impartial hearing, or an impartial arbitration.

'Tis never safe, or prudent, to give way to first emotions, whatever causes they may proceed from, tho' it appears necessary to make records of them.

THESE were original thoughts on this subject. I afterwards (obeying the maxim) started these simple questions.

MUST we deliberate when time admits of no interim 'twixt declarations of threats and their
K execution?

execution? Should we demur and parley about the *propriety* of relief, whilst death's shadow is playing on the mendicant's face? Ought we, in justice to ourselves, to postpone a proffer'd pleasure, that never may return, in compliment to cold caution, when it has no substitute for lost and innocent fruition?

If violence is the promptest mode of deciding altercations, 'tis also the worst: amongst the numerous and potent arguments that brawny arms possess, not one can strike conviction.

* POLICY stands centinel over the lips of the worldly: its vigilance suffers no expression to escape that could wound their interest. From Nature's

* "Chirac, a physician, being called to a lady, heard, as he entered her house, that the stocks were falling: he had bought to a considerable amount, and was so deeply affected by the news, that, whilst feeling his patient's pulse, he could not help repeating perpetually, *Good God! it falls! it sinks! it sinks!* The lady, alarmed, rang the bell, and cried out to her maids *Oh! my God, I am dying! M. Chirac says my pulse sinks! it sinks!* Not at all, Madam, replied the physician, recovering: *Your pulse beats admirably; you are out of all danger: it is the stocks I mean; by which I am a considerable loser.*"

Fragments of original Letters, deposited in the House of B—— W——ley, Madame Char. El. de Baviere, the widow of Monsieur, brother to Louis the Fourteenth.

Nature's unsophisticated children, what is uppermost will out, whether good or bad, for or against. Oft is this genuine trait of sincerity treated as a vice, oft is it punish'd, scoff'd, and rated by stung pride.

RETORT is a good friend to the insulted; it should be sure to act promptly, and pertinently; give proofs of spirit, without exhibiting any disposition to enter the field.

APPLY to *little* people in the season of distress, they instantly become great: they are surprized at their own importance.

WHY are we excluded from praising a wife? Is it her vanity, or your friend's concupiscence, that prevents it? Wives, indeed, never praise their husbands face to face; tho', in that situation, they often flatter and cajole them.

OF the political rights, *consent* stands foremost: it implies both personal consequence, and responsibility.

IN Fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race.

* WHEN circumstances change suddenly, the difference between entering and retiring is wonderful. Opinion in this case is only the reflected state of your circumstances.

† LET hosts allow their guests to *drink what they like*, and there is a probability that they may *like what they drink*.

How are children to ascertain the period when truth becomes necessary, if they are not under the necessity of speaking it always? The first lessons of a Persian were, to manage a horse, to use the bow dextrously, and to adhere to truth! In our seminaries youth is taught fiction in a foreign language!

‡ WHAT address or prepossession bespeaks, knowledge secures. Lord Bacon has declared,
“ that

* “ The presence of him is oppressive, whose going away
“ makes those he leaves easy; and he whose presence was op-
“ pressive, was either *good in bad*, or *bad in good* company.”

LAVATER'S *Aphorisms*.

† “ You enjoy with wisdom, or with folly, as the gratifi-
“ cation of your appetites capacitates or unnerves your pow-
“ ers.”

LAVATER'S *Aphorisms*.

‡ According to Aristotle, the Ethiopians and Indians suffered the beauty and stature of their kings, and magistrates, to determine their choice of them.

“ that a pleasing figure is a perpetual letter of
“ recommendation.” Many are content to see,
not weigh objects.

IF industry *is* no more than habit, 'tis at least
an excellent one. “ If you ask me which is the
“ real hereditary sin of human nature, do you
“ imagine I shall answer pride, or luxury, or am-
“ bition, or egotism ? No ; I shall say, indolence.
“ Who conquers indolence will conquer all the
“ rest.” * Indeed, all good principles must
stagnate without mental activity.

WITH handsome legs many harlots and beg-
gars jump into good stockings ; 'tis seldom that
they fit well.

† A FROTHY jest sinks to the bottom of a
weak heart : a naked truth cannot get half as
far.

DELICACY increases or decreases, in a direct
ratio with affluence, or poverty, squeamish af-
fectionation, or rough hardihood.

K 3

AFTER

* Lavater.

† Caius Cæsar Caligula burnt alive, in the middle of the
amphitheatre, the writer of a farce, because it contained a
short, jocular sentence with a double meaning.

* AFTER having studied yourself accurately, you have a diagram to account for the tortuitous hypocrisy, and capricious humours, of all you meet.

THE badness of the times (as the vulgar phrase expresses a scene of distress) frequently depends more on those who govern the ship than on the weather.

WHEN the spirit of intellect purifies the grossness of sensuality, the table furnishes a cheering recruit for nature, and the feast is exquisitely gratifying, and fit for a rationalist.

OUR

* " Each heart is a world of nations, classes, and individuals; full of friendships, enmities, indifferences; full of being and decay, of life and death: the past, the present, and the future; the springs of health, and engines of disease: here joy and grief, hope and fear, love and hate, fluctuate, and toss the swollen and the gay, the hero and the coward, the giant and the dwarf, deformity and beauty, on ever-restless waves. You find all *within* yourself that you find *without*: the number and character of your friends within bears an exact resemblance to your external ones; and your internal enemies are just as many, as inveterate, as irreconcilable as those without: the world that surrounds you is the magic glass of the world, and of its forms within you; the brighter you are yourself, so much brighter are your friends; so much more polluted your enemies. Be assured then, that to know yourself perfectly, you have only to set down a true statement of those who ever loved or hated you."

LAVATER'S *Apophthegms*.

OUR sojourn on this globe is like unto a long infancy: we are most of us *en lisiere*: we cannot go alone.

WHAT cruelty there is in accusing the soft sex of loquacity! 'tis but little they say; nor should this little be objected to: much more is oftentimes comprehended in their little than is apprehended.

POLITICAL systems, of every denomination, will stand as long as they possess the exclusive power of punishing: punishment is the key-stone that keeps the fabric together.

WE have many medicines, and few cures, and many cures without medicines.

COQUETTES are creatures who unite pride with cruelty, and apparent artlessness with the profoundest cunning. Not one of their admirers will give testimony to this character of them.

THOSE who have long claimed your attention, ultimately claim your confidence. Thus has Solomon written: "There is that speaketh like the piercings of a sword, but the tongue of the wise is health."

* PROSPERITY reconciles the most obdurate; so does the merit we cannot subdue.

THE habit of controuling is the first we aspire to; the last we renounce. Dominion is the universal passion.

HOSPITALS and prisons resemble mansions of cruelty and disease, more than edifices appropriated to the amendment of health or morals.

† ON as slight a pivot as opinion, the political and the moral universe move round. Yet, what is this opinion? †

INFLUENCED

* The once-rebellious Americans are now our very good friends; we court their alliance; we applaud the very principles we contested.

† “ La plupart des coutumes, & des opinions sont telles, que si l'on cessoit de les insinuer dans les cervaux encors tendres des enfans jusqu'à ce que la generation, qui vit aujourd'hui sur la terre, fut entièrement éteinte (en sort que la fit de prevention se trouvat coupé, & interrompu) ces mêmes opinions qui sont si fortement appuyées sur les prejuges; ces coutumes qui sont si puissamment établies sur la prevention, perdroient tous les avantages qui leur font donner la preference.”

Traité de l'Opinion.

† “ Opinion is, when the assent of the understanding is so far gained by evidence of probability, that it rather inclines to one persuasion than to another, yet not altogether without a mixture of uncertainty and doubting.”

INFLUENCED by inscrutable motives, we appear to act contrary to reason, or our own advantage; many are the feints made to conceal from observers the secrecy of intent.

NEVER believe that rank necessarily includes superiority, whilst there is a single scoundrel near the throne; or that the multitude are without dignity, whilst a solitary individual is to be found who proudly worships at Reason's shrine.

THOSE who like home best, have good reasons for the preference; and a curse to the mischief-maker whose practice it is to destroy domal compacts. Where Hymen is propitious, happy in reality must be his votaries.

THE most venomous conceal their poison; and never, till occasion calls, is the sage discovered, or the sinews of the strong man bar'd to view: so deep is good or evil.

A COMPLETE hypocrite is a good resemblance of complete honesty.*

THERE is (and instances of the fact are not uncommon) as essential a difference 'twixt the

K 5

works

* "Who writes as he speaks, speaks as he writes, looks as he speaks and writes, is honest."

LAVATER'S *Apophthegms*

works of the same author, and the actions of the same person, as 'twixt those of distinct characters and distinct writers.

PATRIOTISM, and the love of our country, appear to be as essentially various as selfishness and generosity.

THE vulgar tumult of manual applause, the shouts of furious mobs, are instances of approbation that gratify vulgar minds: like beggars with their pouch, any hand is welcome that contributes.

* SIMPLICITY of appearance does not exclude profoundness of intellect, or great experience; or does age always include them.

THAT man who disclaims pride, proclaims it aloud: the wise do as much, and glory in it: aye, even the humble are proud of their humility, and the proud of being humble.

SUFFER without repining, or repine without suffering. "He will do great things who can avert his words and thoughts from past irremediable evils."

MUCH

* "Copiousness and simplicity, variety and unity, constitute real greatness of character." LAVATER'S *Apborisms*.

* MUCH conceit and cunning lurk under a question, an answer, a sneer, or advice.

WHEN possession changes the tenor of opinion, there is something wrong on one side : and when many opinions are entertained of one thing, the thing, or the opinions, are of little value.

BETTER to be a coward before than after a deed : better still to be no coward either before or after.

† 'TILL that period arrives when justice changes its nature, atonement for injuries cannot be disgraceful, but honourable.

WHO is there that sees the thoughts of the most religious of mortals, the bravest or chastest?

K 6

* A timid Cockney enquires about the disposition of the horse he is prepared to mount. " Oh, Sir," replies the ostler, " the beast has a *rare* temper." " Does he go well ?" " Aye, he's a nice one for going ; tho' 'tis not very easy to say which way he'll go." " What faults has he ?" " None—worth speaking of."

† " He who has genius and eloquence sufficient either to cover or to excuse his errors, yet extenuates not, but rather accuses himself, and unequivocally confesses guilt, approaches the circle of immortals, whom human language has dignified with the appellation of Gods and Saints."

LAVATER'S *Apophisms*.

est? There wants a window for the mind, not the heart, good philosopher.

If women have light heads (which may be doubted) they have lighter heels; of this many are assured.

* YE guardians of the poor, ye protectors of the fatherless, are not *regard* and *preservation* hacknied, specious pretexts for their ruin? A veil you must have for iniquity, and this is it.

THE necessitous often give gold for their brags, and receive brags for their gold.

OPTIMISM arises either from a stagnation of intellect, or insuperable indolence. Who, saving the Optimist, will indiscriminately approve of the good and the evil, pain and pleasure, life or death?

THAT identical crevice which despotism leaves open is the portal of liberty.

KNAVES are forced to pawn their honour—the honourable can live on their credit.

ADVISE

* Like to that Spaniard who, strangling Don Carlos by order of his father, said to him, "Calla, calla, Senor Don Carlos, t' do loque se haze, es per su ben." i. e. Comfort yourself, Don Carlos; all this is for your good.

* ADVISE with friends, consult with physicians, but be your own doctor and adviser. Well has king Charles expressed himself on this subject: "I am not so confident of my own sufficiency, as not willingly to admit the counsel of others: but yet I am not so diffident of myself, as brutishly to submit to any man's dictates."

† THERE is as much vulgarity and inconsistency in the *musk'd* as in the *greasy* mob, and much more insolence.

‡ NOVELS do not *force* their fair readers to sin, they only instruct them *how* to sin; the consequences

* "Advice is seldom well received, well intended, or productive of any good. It is seldom well received, because it implies a superiority of judgment in the giver; and it is seldom intended for any other end than to shew it: it is seldom of any service to the giver, because it more frequently makes him an enemy than a friend; and as seldom to the receiver, because, if he is not wise enough to act properly without it, he will scarcely be wise enough to distinguish that which is good."

† "But hear their raptures o'er some specious rhyme,
Dubb'd by the musk'd and greasy mob, sublime."

ARMSTRONG'S *Taste*.

‡ "'Tis probable that, of all the causes which have injured the health of women, the principal has been the prodigious multiplication of romances within the last century. From the cradle to the most advanced age, they read them with an eagerness

quences of which are fully detailed, and not in a way calculated to seduce any but weak minds ; few of their heroines are *happily* disposed of.

WHEN wagers exclude brutal animosity, and promote investigation, they terminate differences advantageously for both parties.

* 'Tis possible to grow so familiar with our failings, that their fabrication is entirely forgot ; then the liar believes his own fiction ; the parasite his own praise.

GOOD

ness which keeps them almost without motion and without sleep. A young girl, instead of running about and playing, reads, perpetually reads, and at twenty becomes full of vapours, instead of being qualified for the duties of a good wife or nurse. These causes, which influence the physical equally influence the moral man. I have known persons of both sexes, whose constitutions would have been robust, weakened gradually by the too strong impressions of impassioned writings. The most tender romances hinder marriages, instead of promoting them. A woman, while her heart is warm'd by the languor of love, does not seek a husband ; a hero must lay his laurels at her feet. The fire of love does not warm her heart, it only inflames her imagination."

Tissot.

* Epitaphe d'un Hypocrite.

" Ci gît dont le zèle feint

" Lui tenant lieu de mérite,

" Cru être devenu saint

" A force d'être Hypocrite."

GOOD flatterers have few outstanding debts : neither will those who are praised take up the praise on credit.

* GENIUS has seldom much constancy, or have shewy abilities much profundity ; the plodder has the greatest constancy.

HE who acts uniformly virtuous, and without deductions, for the treachery of mankind, as morality now stands, should be brought in guilty — of an honourable error.

TAKE care to give all the relief or information that is required of you : do as much as this for your own sake ; and bestow to the full of what is *wanted*, for the sake of those who deserve it.

HERE is a paradox. Human beings are subject to justice, they are not the subjects of its executors : man is not justice, yet man has the power of controuling.

'Tis

* " One science only will one genius fit ;

" So vast is art, so narrow human wit."

POPE.

" Who in the same given time can produce more than many others, has *vigour* ; who can produce more and better, has *talents* ; who can produce what none else can, has *genius*."

LAVATER'S *Apophisms*.

* 'TIS as dastardly to triumph over the uninformed, or the wicked, as over the weak or defenceless.

SHOOT home, then your praise or censure will reach the ears of its object; and you may depend upon being complimented for your discernment, or denounced for your stupidity.

WE injure without hatred when exceptions are taken up on credit, which is frequently done to the disadvantage of enemies, foreigners, neutrals, and inferiors.

WHO has done certain things *once*, may be expected to repeat them a thousand times. I say, who has done certain things *once*, has done them a thousand times.

OUR interest, it appears, must not at all times be insisted upon, if we wish to secure or augment it. Fenelon asserts, "The true way to gain much, is never to desire to gain too much, and to know when and how to lose."

EXCESSIVE

" * Ignorantia juris non excusat."

"Who, without call or office, industriously recalls the remembrance of past errors, to confound him who has repented of them, is a villain."

LAVATER'S *Aphorisms*.

* EXCESSIVE sensibility is the foppery of modern refinement: the punishment accompanies the folly, and the error its excuse.

ALL the merit is in playing the game; the chances are all settled before the dice are thrown.

† IN spite of the injunction, "Et neminem oportet esse sapientiores legibus," and the various checks that truth may receive, yet it will advance.

‡ WHERE there is wisdom, there will be good temper, calmness, and cheerfulness.

MANY

* Somewhere I have seen an Ode to Sensibility that begins thus:

"Offspring of the manly mind,
 "And female tenderness combin'd;
 "If e'er I bow'd beneath thy sway,
 "Or felt thy animating ray,
 "Still thy true votary let me be,
 "Angelic Sensibility!"

† Galileo was condemned by the inquisition for having asserted, that the earth moved round the sun. "Però si muove," said the Philosopher.

‡ "Where true wisdom is, there surely is repose of mind, patience, dignity, delicacy. Wisdom without these is dark light, heavy ease, sonorous silence."

The

MANY fortunes are made *by* the poor; and the poor make many fortunes by the rich: the difference is in the manner of making them.

* SUCH as yield to circumstances, appear, to superficial observers, to want dignity, consistency, and integrity.

THOSE who weep after guilty conduct, send forth their showers at the conclusion of a dry harvest.

THE pleasures of sin, with the reputation of saintship, is the prude's motto.

BEAR the yoke as long as you are forc'd, and you will have borne it long enough.

THE

The mode of wording the last part of this aphorism, Lavater appears to have borrowed from Shakespeare.

" Love heavy lightness, serious vanity, &c."

Romeo and Juliet.

Indeed, who reads the Avonlan without borrowing from him?

* " What is a man? a congregation

" Of disagreeing things; his place of birth

" A confus'd crowd of fighting elements,

" To nothing fix'd, but to eternal change:

" They would lose all their natures should they fix."

Old Play by CROWN.

" He

* THE puerile ambition of doing things quickly, is the parent of impropriety and error; nothing is then well done, and many things are neglected.

To exist, 'tis necessary to subsist. A truism not much attended to. Our exertions are required by society; as for the means of supporting life, for that you must depend on the bounty of chance.

† EVERY thing may be bought, where there is nothing so good but it may be sold.

IF this observation has experience for its ground-work, *that the public seldom forgive twice,*

“ He who acts most consequentially, is the most friendly, and the most worthy of friendship; the more inconsequential, the less fit for any of its duties. In this I know I have said something common; but it will be very uncommon if I have made you attentive to it.”

LAVATER'S *Apophisms*.

* “ Who seizes too rapidly, drops as hastily.”

Again:

“ Who grasps firmly, can hold safely, and keep long.”

LAVATER'S *Apophisms*.

† “ Him whom opposition and adversity have left little, fortune and applause will not make great. Enquire after the sufferings of great men, and you will know why they are great.”

LAVATER'S *Apophisms*.

twice, how well prepared should that vessel be, which puts to sea on so merciless, so unrelenting an ocean !

* EVERY wither'd crone pretends to prescience: their prognostications, however, are seldom mumbled out before the event has taken place.

A MAN that is rich, may be any thing besides, without decreasing his reputation: a man that is poor, may be every thing besides, without increasing his reputation.

† THERE is nothing so apodictical that the vanity of scholarship, opiniatrey, or ignorance, will not contradict: but “ the wrangler, the puzzler, the word-hunter, are incapable of great thoughts or actions.”

CRAFT

* M. Dacier observes, that nothing is more natural, or usual, than for people, in their imagination, to make what they see bear some resemblance to their own personal circumstances.

† “ Examine carefully whether a man is fonder of exceptions than of rules: as he makes use of exceptions, he is sagacious; as he applies them against the rule, he is wrong-headed. I heard, in one day, a man, who thought himself wise, produce thrice, as rules, the strangest, half-prov'd exceptions against millions of demonstrated contrary examples, and thus obtained the most intuitive idea of the sophist's character.

CRAFT cannot prevent adultery; confidence encourages it. What security, then, is there for the wedded? None; unless they have contrived to generate a mutuality of affection that defies rivalry.

THIS *shall* be your creed, says the Catholic church, therefore investigation is useless. Of late, it has become a maxim, to suspect all judgments that are not open to revision.

IT concerns us materially, that our neighbours should be as wise as ourselves.

WHEN the sacred necessity there is existing, to perform for our own advantage social duties, is made fully apparent, the word *favour* will soon become obsolete.

THINK

“Of all human forms and characters, none is less improveable, none more intolerable, and oppressive, than the race of sophists. They are intolerable against all nature, against all that is called general, demonstrated truth; they attempt to demolish the most solid and magnificent fabric with a grain of sand, picked from off its stones. Such knaves, whom to tolerate exceeds almost the bounds of human toleration, avoid like serpents. If you once engage with them, there is no end of wrangling.

“A sneer, and the helpless misery of better hearts, are their only aim, and their highest enjoyments.”

I

LAVATER'S *Apophisms*.

THINK not of *doing as you like* : the expression characterizes the headstrong, the unjust. Do as you ought to do. 'Tis a golden precept. Pythagoras has not a richer.

WHEN *certain* persons are resolved to praise, or censure, they will make occasions rather than forego their intent ; truth, or personal reputation, cannot impede them.

TURN your back on prudence, in order to face danger, and the most powerful enemy you have is left behind.

INSTANTLY that the conscientious perceive their errors, they amend them : when the crimes of the less-informed are detected, *they* should be amended.

* PICTURES for the mind should be found in every volume ; nay, in almost every page : the present age is satisfied to please the eye alone.

LET

* Cawthorne, the bookseller, would not treat with Henry for the purchase of a History of the Islands of Guernsey and Jersey, *because* he had no views to accompany it. "Nay, Sir," said he, "I have recently refused, from a Scotch author, as well written a book as ever I read, and for the same reason. The public prefer books with pictures in them !!!"

LET those who can't prove to the contrary, confess that the vices of such who are condemn'd, and set apart from the mass of society, appear like instances of justifiable revenge; and the devices of the necessitous, like lawful retaliation on their peculators.

THE son of traffic may be richer for the past; the child of science is better for it.

VIOLENT ambition admits of no co-partnership; or avarice of friendship.

REASON is the best leader for all sects: it would, ultimately, lead to the closest union, and sects would be no more.

* To die, or to live, requires little courage: the inhabitant of the forest can do both. To die, or to live becomingly, requires much fortitude. *Great† let me call* the human being who can do either! Let it be remember'd, that the one is a consequence of the other.

IN morals, or the arts, if persons, or things, are not distinct in their individualities, if they have

* The poorest gladiator, says Cicero, dies before us without a groan, or exhibiting the slightest proofs of weakness.

† Vide *The Revenge*, by Dr. Young.

have no character, they come to us with worse than no recommendation.

* If an artist sends the result of his studies modestly forth, pity, do not insult him, if they fall short of your unconscionable expectations: 'tis impossible to be judge, and be an artist too!

† Of two disputants, he is unquestionably in the wrong whose choler rises; at least, for giving way to passion.

WITHIN the circle of deception, no creature is so completely and frequently gull'd as a husband—unless it is a wife.

DRUNKARDS, of all the candidates that fashion makes mad, are the most insipid, tasteless; they do not taste even their wine, and who can relish their company?

AGE,

* “Who (to speak with Shakespeare) lets slip the dogs of war on modest, defenceless merit, and bursts out into a loud insulting laugh, when pale, timid, innocence trembles, him avoid—avoid his specious calmness, the harbinger of storms; avoid his flattery; it will soon turn to the lion's roar, and the howl of wolves.”

LAVATER's *Apophisms*.

† “The strong or weak side of a man can never be known so soon as when you see him engag'd in dispute with a weak or malicious wrangler.”

LAVATER's *Apophisms*.

* AGE, from affectation, refuses to continue, or countenance, those habits in which youth delights, and reason sanctifies. Gravity, by the senescent, may be carried to extremes, as well as levity by the juvenile.

† THOSE who are similarly, or dissimilarly, situated, cannot disagree, or agree, in their thoughts. Could we be assimilated to each other in all respects, would it contribute to our felicity?

BE careful to set, or follow, good examples; both of these are in your power: Indeed, by doing one of the two, the second is included.

THO' you have acted with integrity, and circumspection, yet be solicitous about the consequences: care keeps the moralist continually awake.

L

PUT

* "All affectation is the vain and ridiculous attempt of poverty to appear rich."

LAVATER'S *Apophisms*.

† "Two men view a picture; they never see it from the same point of view, and therefore, strictly speaking, never see the same picture.

"If they sit down to hear a lecture, they never sit down with the same degree of attention, seriousness, or good humour: the previous state of the mind is different, and therefore the impression received cannot be the same."

Political Justice.

PUT only this restriction on your pleasures ; be cautious that they hurt no creature that has life.

WE are all of us deceived at times ; and those who do not know as much, are the most deceived.

VERY modest folks will lie very confidently, and unblushingly ; tho' they tremble and blush to declare the truth.

WHEN silence is the trick of villainy, it operates as fatally as slander or reproach.

AGREEABLE faults are more frequently tolerated, and more profitable, than austere virtues.

INASMUCH as there is no safety, it behoves us to be vigilant, and take daily lessons from fortitude, that we may be provided against the fierce darts of fortune. The Arabians are of opinion, " that the habitation of danger is on the borders of security ; and that a man never runs greater hazards than when he least fears them."

IF between conscience and guilt there are many compromises, 'twixt crime and punishment there are also many chances.

* 'Tis difficult to praise or censure without the semblance of flattery or malice: yet respect for merit is the converse of adulation, and 'tis possible that blame may be unting'd by acrimony.

† Is not the insolvent debtor full as unfortunate as the creditor who cannot obtain payment? Severe frequently is the fate of them both.

Of the established injustices under which women labour, the severest is their treatment after criminal love. Antoninus, the emperor, said, " 'Tis unjust that the man should demand that chastity from his wife which he himself will not observe towards her: it is as if a man should persuade his wife to fight against enemies that conquered him."

L 2

A FORMAL

* " He is a great and self-pois'd character whom praise unnerves not: he is a greater one who supports unjust censure: the greater is he, who, with acknowledged powers, represses his own, and even turns to use undeserved censure."

LAVATER'S *Aphorisms*.

† " The creditor, whose appearance gladdens the heart of a debtor, may hold his head in sun-beams, and his foot on storms."

LAVATER'S *Aphorisms*.

" If you mean to escape your creditor, or enemy, avoid him not."

LAVATER'S *Aphorisms*.

A FORMAL demeanour stands between pride and ignorance, as a fullsome compliment does 'twixt nonsense and insult.*

WHERE there is too much anxiety required to keep a treasure, *there* is possession a curse.

A WISE fool will undertake any thing you desire: when called upon to act, he is bewilder'd, and puzzled how to set about every thing that is necessary to be executed.

+ THOSE who can be happy by themselves, indubitably possess the *wherewith* to felicitate others to a certain degree; if it be not so, the Solitaire should remember that virtue is only practical excellence.

THE

* "Receive no satisfaction for premeditated impertinence; forget it, forgive it; but keep him inexorably at a distance who offer'd it."

LAVATER'S *Apborisms*.

+ "That the temper, the sentiments, the morality of men, influenced by the example and disposition of those they converse with, is a reflection which has long since passed into proverbs, has been rank'd among the standing maxims of human wisdom."

ROGERS'S *Sermons*.

"Think not, Sultan, that in the sequester'd vale alone dwells Virtue, and her sweet companion, with attentive eye, mild, affable Benevolence! No; the first great gift we can bestow on others, is 'a good example.'"

Tales of the Genii, by SIR CHARLES MORELL.

THE midnight pillow is the scite where the wretch castigates, and where the disciple of probity consoles himself.

EVEN the lacquey of your patron may determine your fortune; when your fortunes are subject to one, they are subject to all.

THO' personal decoration is not necessary for existence, 'tis eminently requisite for our subsistence: dress, if you wou'd give your talents fair play.

WHEN a nameless person is the avowed hero of a tale, 'tis fair to conclude that the narrator alludes to himself, if there is any specific object in view that he means to compliment.

PRIDE dreads familiarity, because familiarity enables us to appreciate objects.—Familiarity is absolutely necessary to regulate acts of benevolence, and point out the necessity of them; whilst contempt, which it is vulgarly accused of producing, withers the effusions of philanthropy.

* SILENCE hatches the most fatal brood.

L 3

MUTUALITY

* "The most stormy ebullitions of passion, from blasphemy to murder, are less terrific than one single act of cool villainy:
a still

MUTUALITY of duty, and of right, makes up the whole civil code.

LESS shame accrues from praising our own actions, than in omitting to perform such as are praise-worthy. Why should we not speak well of what we have done well?

WHO scrutinizes the value of the man after having look'd into his rent-roll?

TWO descriptions of people laugh at the practice of taking oaths; those who do not, and those who do know that 'tis their duty to be just.

BEAUTY is worse than liquor; it intoxicates both the holder and the beholder.

THOUSANDS complain of lacking fortune, whose merit keeps no pace with their advancement, or early expectations. Reward a citizen till he cries, *bold; enough*: that is the man who knows himself, and deserves to be rewarded.

RESERVE appears to be either the effect of cunning, diffidence, or cowardice.

LET

a still *rabies* is more dangerous than the paroxysms of a fever. Fear the boisterous savage of passion less than the sedatory grinning villain.

LAVATER'S *Apophisms*.

LET the captious know, that the best way to get rid of a quarrel, is not always the quickest way of getting out of it.

THE husband's civilities lessen at home as they increase abroad : perhaps in either case he is the only person not aware of it.

* WHAT cou'd induce mad Peregrinus, at the Olympic games, to jump into a fiery furnace ? Vanity ! Vanity, the first, the strongest, the last of our follies.

ALL the world look *favourably* on youth. Alas ! its inexperience knows not how to take advantage of it ! There are many tho' who know how to take up this neglected advantage ; and, alas ! on all such youth looks favourably.

CERTAINLY there *is* an advantage in getting married ; 'tis not long after the ceremony has been perform'd, but we become wiser.

L 4

MANY

* " A woman whose ruling passion is not vanity, is superior to any man of equal faculties." LAVATER'S *Aporisms*.

The same night that Olympias was delivered of Alexander, the Ephesian temple of Diana, one of the seven wonders of the world, was destroyed by fire. The incendiary Erostratus was apprehended, and, after being tortured, confess'd that the only inducement he had to commit the act was to become memorable.

MANY avoid speaking much, who, nevertheless, think much, of themselves. One who knew mankind well, recommends this as a rule: "Let the degree of egotism be the measure of confidence." The artful do not lay themselves open to detection by laxity of speech.

* BESIDES the fatigue and fameness of his office, how much the preceptor has to encounter on the score of incapacity and inattention! When the scholar has a brilliant capacity, genius is nurtur'd at the expence of genius; the augmentation of this part of nature is from the waste of that.

CONTESTS are acts of insanity, where all the chances are in favour of an adversary.

LITTLE things form the first rounds of a ladder, by which laudable ambition ascends to greatness.

" * ——— It hurts me to the soul
 " To brook confinement or controul;
 " Still to be pinion'd down to teach
 " The syntax, and the parts of speech;
 " Or what, perhaps, is drudging worse,
 " The links, and joints, and rules of verse:
 " To deal out authors by retail,
 " Like penny-pots of Oxford ale:
 " — Oh, 'tis a service irksome more
 " Than tugging at the slavish oar."

LLOYD.

ness. Lavater tells us to "imitate him whose observation passes not even the most minute, whilst it follows only the highest objects; the seeds of grandeur lie already in himself; he gives his own turn to every thing, and *borrow*s less than he *seizes* with one immediate glance. Such a one never stops; his flight is that of an eagle, who, like an arrow, wings the mid air, whilst his pinions appear motionless.*

By trusting continually and implicitly to others, is it not possible that we acquire the absurd and disgraceful habit of mistrusting ourselves? †

ABATE from the works of superogation, officious meddler! Look into society; count the many acts of *kindness* which have been perform'd that nobody requir'd, that nobody appears thankful for. In thy duty alone shalt thou find sufficient to perform.

L 5

'Tis

* Cardinal Retz marked out Cardinal Chigi for a man of a little mind from the moment that he told him "he had wrote three years with the same pen, and that it was an excellent good one still."

Rochefoucauld says, "Ceux qui s'appliquent trop aux petites choses, deviennent ordinairement incapables des grandes." In truth, *les petites choses* are great in their situation."

† "The more independent of accidents, the more self-subsistent, the more fraught with internal resources, the greater the character."

LAVATER'S *Apophisms*.

'Tis more charitable to kill than scorn, or call one knave instead of fool.

POVERTY and senescence talk much of what they have been, or deserve to be. The sanguine of what they are to be, and seldom of what they are.

COMPASSION, if carried to an excess, is an infirmity: if the Stoics spoke of it in its extremes, they were wise to condemn it. Whether compassion is ingenite, or factitious, may, I think, be questioned.

* "TREASURES of wickedness profit nothing." These words are taken from the Proverbs of Solomon; and to them may be added, As rain to a parched soil, so is the death of an usurer beneficial to society.

MUNCHING

* *M. Jabineau*, a counsellor at law, published, in the year 1787, at Paris, a work bearing this title: "*L'usure considérée relativement au droit naturel, &c.*" And the writers of the *Journal Encyclopedique* think he has fully established this position, *That usury is agreeable to the law of nature.*

Cumberland, in his comedy of the Jew, has introduced a character that stands forth as an apologist for the Miser. These words are employed on the occasion: "Misers are not unuseful
" members of the community; they are like banks to rivers,
" hold up the stream that would else run to waste, and make
" deep waters where there wou'd be shallows."

MUNCHING is the deluded bigot's fast. All unnatural laws are imperfectly observ'd.

IF girls will not kiss, they may do worse : if they will kiss, to a certainty, they will do worse, unless they stop immediately.

MINDS accustomed to activity are more impatient under inertion than fatigue.

JOY is the medicine of life—the rational panacea; and, by forcing the finer machinery of the organs into play, relieves the ever-toiling heart.

CONFIDENCE, if it is an act of flattery, partakes very much of the nature of sincerity.—How can we doubt the being who confides in us? 'Tis not possible ! We may whether he does confide tho'.

* NATIONS are often vilified for the delinquency of a few outcasts and marauders : indeed, instances are not unfrequent of multitudes becoming sufferers for the trespasses of a few.

L 6

PROSPERITY

* " He is a poor local creature, who judges of men and things merely from the prejudices of his nation and time : but he is a knave who, in possession of general principles, deals wanton condemnation on the same narrow scale "

LAVATER'S *Apophisms*.

PROSPERITY is complimented with every excellence.—'Tis a compliment to suppose that indigence is free from vice. Opulence may always have the credit of as many good qualities as it can pay for.

* PARTIES, separate connections, particular interests, are all of them fatal to the commonwealth of happiness.

IMAGINATION makes us pay dear for its meanders: whilst we hand in hand wander in airy regions of false hope, and unsubstantial promise, we are either diverted from useful realities, or, by making a false step, are immersed in futurity's dismal gloom, where phantoms continue to appal, till recurring truth delivers us from these ideal drama of the mind.

† 'Tis not unfair to conclude, that those who expose their own affairs, unask'd, will pry officiously

* "He knows nothing of man, who expects to convince a determin'd party-man: and he nothing of the world, who despairs of the final impartiality of the public."

LAVATER'S *Aphorisms*.

† "Trust them with little who, without proofs, trust you with every thing; or when he has prov'd you with nothing."

LAVATER'S *Aphorisms*.

ciously into the concerns of their neighbours : something they must have to prate about.

'Tis easier to *seem* than to *be*, but 'tis not so honourable.

* BE fit to live ; be ready to die ! Never can I peruse these words without the strongest agitation. What has been undergone, what has been suffered, what struggles have been made, before we are fit to live ! and, the point once attain'd, we are to be *ready* to enter into a state totally unconnected with life ! Oh, 'tis a melancholy reflection, that those creatures who *are* fit to live shou'd ever die. What do the present and the future lose by one such death ?

REGULATED violence is the most that can be advanc'd in favour of many existing governments. " 'Tis incredible how easily the people
are

* " Emori nolo, sed me esse mortuum nihil æstimo," said *Epicarmis*.

An Arabian poet and philosopher says, in an epigram, " that since his entrance into the world was mark'd by tears, tho' all the friends of his house were rejoicing, he thought it best to die laughing, that his friends might cry in their turn, if they thought proper."

Charles the Fifth was so indifferent about dying, that he assisted at his own obsequies, and, laying in his coffin, look'd at the preparation for his funeral.

are govern'd." This insulting sentence comes from Count Oxenstiern. Perhaps this question never occurred to the writer: In such cases *how* are the people govern'd?

* WITH the mean, what merit can atone for a mean appearance?

AT

* Philopæmen had invited some friends to meet him at an inn. He arrived first. The hostess did not know him, but, encouraged by the meanness of his appearance, employed him to draw water, and assist the maids in preparing a fire for Philopæmen. The gentlemen of his train arrived presently after, and expressed their surprize at seeing him so employed. When they asked him what he was doing, he replied, "I am paying the penalty of my ugliness."

We have a recent anecdote of the same tendency. General Lee was remarkably negligent of his dress. Attending Washington to a place distant from the camp where they were to dine, he arrived first, and proceeding directly to the kitchen, demanded something to eat. The cook answered, she would give him victuals in a moment, but that he must first help her off with the pot. He complied, and in a few minutes was ordered to put it on again; and afterwards requested to take a bucket, and go with her to the well. In the interim, Washington arrived, and an aid de camp was dispatched in search of Lee, whom, to his great surprize, he found engaged at the well. Guess at the girl's confusion when she heard her assistant called "His Excellency." Lee, ever ready to see the impropriety of his conduct, but never willing to change it, gave the girl a crown; and turning to the aid de camp, said, "You see, young man, the advantage of a fine coat! The man of consequence is indebted

AT the well-provided banquet our care ends and begins.

WHEN slanderers, gamesters, and drunkards, associate with their chosen friends, they are in the greatest danger.

WHEN a petition is presented for relief, add no advice thereto, (it decreases your dole full half,) unless the necessitous ask for more than alms! 'Tis not fair to conclude, that those who are not pecuniarily on a par with you, fall short of it in every other qualification.

So callous are some, 'tis no matter what they see; others, who may be brought to feel, can get no further: avarice is too powerful for nature.

A NOBLE-MINDED being descending from the throne of unnatural elevation to meet his brethren on the floor of equity, would do more to excite an enthusiasm in the cause of Majesty, than all the pageantry of birth-days, or shewy insignificance of state.

THE

debted to it for respect; and neither virtue, or abilities, without it, will make him look like a gentleman!!!"

"As you treat your body, so your house, your domestics, your enemies, your friends: dress is a table of your contents."

LAVATER'S *Apophisms*.

THE nearer to truth, the worse the epitaph must be, unless we could be contented with the truth alone.

A CERTAIN plainness contained in the following lines have impressed them on my memory.

Epitaph on an Englishman.

Ci-gît Jean Rosbif Ecuyer,
Qui se pendit peres se desennuyer.

Colas est mort de maladie,
Tu veux que j'en pleure le sort ;
Que diable veux tu que j'en dis ?
Colas vivoit, Colas est mort.

WE are ready with our money on two occasions ; when it is not wanted, or when there is a certainty of great interest of *some kind* accruing from the loan of it.

* THIS is a punishment too severe for the most strong-nerv'd and patient of our enemies, to be confined

* "Frequent laughing has long been called a sign of a little mind, whilst the scarcer smile of harmless quiet has long been complimented as the proof of a noble heart : but to abstain from laughing, and exciting laughter, merely not to offend, or to risk giving offence, or not to debase the inward dignity of character, is a power unknown to many a vigorous mind."

LAVATER'S *Apophorisms*.

confined to the company of a long and violent laugher. To laugh at him is too much; to laugh with him is intolerable.

ECCLESIASTES affirm, "That those who serve the altar should live by it."—It appears unjust tho', that those who built the altar should make others pay for it.

'Tis to contend with the authority of Custom; 'tis mortifying to comply with it. Pindar calls Custom, the King of all Men.

NEVER pronounce your opinion to a writer freely respecting the excellence of his writings, without recollecting the archbishop of Grenada* and his secretary.

† WHEN the English meet, and part, how joyous they appear! How cold and indifferent they are whilst in company! yet friendship is not an exotic, it grows naturally, and thrives vigorously, in Britain.

LISTEN

* Vide Gil Blas.

† "As a man's salutation, so the total of his character: in nothing do we lay ourselves so open, as in our manner of meeting and saluting."

LAVATER's *Apophisms*.

LISTEN cautiously to those who make strong professions of attachment on a slight acquaintance, or those who court your suffrage eagerly on any occasion. The Italians have a good watch-word :

“ Chi ti fa carezze più che non vuole
 “ O’ c’ha ingannato, ò ingannar ti vuole.”

* *Where* there is no fix’d character, *there* may be found the greatest aptitude for imitation. This observation is fully justified by the servile tribe of artists, writers, composers, who give duplicates of a duplicate, *ad infinitum*. No sooner does a genius arise (singular and admirable) than the petty manufacturers commence their awkward mutilations. *Peace to thy manes, O Sterne; but since thou suffer’d thy feelings to overflow on all occasions, what a deluge of sentiment has flow’d in on us, and carried away sense and nature !*

† THOSE who look for nothing more than sexual gratification, and provide no more for those

* “ He who is always in want of something cannot be very rich. ’Tis a poor wight who lives by borrowing the words, decisions, mien, inventions, and notions of others.

LAVATER’S *Aphorisms*.

† “ A languid, leaden iteration reigns,
 And ever must, o’er those whose joys are joys

Of

those who do, soon weary of each other ; hence the frequent and mutual disgust of the wedded ; whilst the children of science, and those whom principle attach, return with increased appetite to *the feast of reason*, and the flow of soul.

VICIOUS means cannot produce virtuous consequences. Whatever is employed to effect a good purpose, is of itself good.

'Tis a common practice to reprobate vices in which we have no concern, and praise the virtue we most excel in. Be assured, none who are habituated to this paltry, left-handed policy, (tho' you, Sir, are included in the number) have morality enough to cover the sins of a neighbour.

As vermin fallen, the generous animal decays.

WHATEVER

Of sight, smell, taste :—The cuckow-seasons sing
The same dull note to such as nothing prize
But what those seasons, from the teeming earth,
To doating sense indulge. But nobler minds,
Which relish fruits unripen'd by the sun,
Make their days various ; various as the dyes
On the dove's neck, which wanton in his rays.
On minds of dove-like innocence possest,
On lighten'd minds, that bask in virtue's beams,
Nothing hangs tedious."

YOUNG

* **WHATEVER** is by convention agreed upon as the token of distinction, will be ardently fought after. The Roman reward for saving the life of a citizen was a few oak leaves ! The person who received this *corona civica* wore it at public spectacles, and sat next the senators : when he entered, the audience rose up as a mark of respect.

IF you feel any inclination, or have any occasion, to flatter a fool, ask for his advice : if you wish to put yourself upon a par with him, follow it after it is obtain'd.

CUPIDITY, brutality, and superstition, are prominent features in the chronicles of most civilized nations.

How

* “ Distinguish with exactness (if you mean to know yourself, and others) what is so often mistaken ; the *singular*, the *original*, the *extraordinary*, the *great*, and the *sublime* man.

“ The *sublime* alone unites the *singular*, *original*, *extraordinary*, and *great*, with his own uniformity and simplicity : the *great*, with many powers, and uniformity of ends, is destitute of that superior calmness, and inward harmony, which soar above the atmosphere of praise : the *extraordinary* is distinguished by copiousness, and a wide range of energy : the *original* need not to be very rich ; only that which he produces is unique, and has the exclusive stamp of individuality : the *singular*, as such, is placed between originality and whim, and often makes a trifle the medium of fame.”

LAVATER'S *Apophisms*.

* How do or can philosophers, or adjusters of contrarities, reconcile this? Man is the only animal that appears to despise himself; yet is man the vainest and proudest creature on the earth.

THE respect that is paid solely to wealth, is often placed to the account of age or talents.

THOSE who connive at an injury, may be easily induced to commit one: to the scaffold there are only few steps.

BAD

* “No two qualities in the human mind are more essentially different, tho’ often confounded, than pride and vanity: the proud man entertains the highest opinion of himself; the vain mind only strives to infuse such an opinion into the minds of others: the proud man thinks admiration his due; the vain man is satisfied if he can but obtain it: pride, by stateliness, demands respect; vanity, by little artifices, solicits applause: pride, therefore, makes men disagreeable, and vanity, ridiculous.

Admiration is a common, unalienable privilege; and when this sensation is once excited, cherished, and approved by judgment, ’tis manifestly an injustice to the object that occasioned it, not to give this admiration all the publicity we can. “Those who act becomingly are conscious of doing so.” ’Tis certainly true that they are, or they have only done good by chance, which does not constitute virtue; but this consciousness should be echoed by those who are immediately benefitted by them. To be *told* that our duties have been perform’d, is part of the reward for having perform’d them.

BAD children may make bad parents ; bad parents are sure to make worse children.

* LYING may originate in cowardice, idleness, malice, vanity, meanness, treachery, and equivocation from fear or cunning.

DWARFS, who are ashamed of being what nature was not ashamed to make them, conceit themselves to have become actually taller by getting into stilts.

FROM

* " The additory fiction gives to a great man a larger share of reputation than belongs to him, to enable him to serve some good end or purpose."

ARBUTHNOT'S *Art of Political Lying*.

" Who, without pressing temptation, tells a lie, will, without pressing temptation, act ignobly and meanly."

Again :

" Who, under pressing temptations to lie, adheres to truth, nor to the profane betrays aught of a sacred trust, is near the summit of wisdom and virtue."

Again :

" Between passion and lying there is not a finger's breadth."

Again :

" I know no friends more faithful, more inseparable, than hard-heartedness and pride, humility and love, lies and impudence.

LAVATER'S *Aphorisms*.

FROM certain persons only, and at certain times, can relief be safely preferred or required. 'Tis incredible that in a brotherhood as much difficulty should exist in obtaining, as in conferring, assistance; tho' our necessities make one common fund.

* THE ear of a friend is the sanctuary of evil reports; there alone they are safely conserved.

COMPACTS for the toleration of reciprocal duplicity are the monstrous devices of false delicacy, or of confirmed villainy.

ANCIENT philosophers have been lost in the immensity of mechanical, and modern philosophers in the omnipotence of intellectual power.

† HAD we a place to stand on, we might raise the world, cries one. Another exclaims, The day will arrive when mind shall triumph over matter.†

RANCOUR

* "Admonish a friend; it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend; it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale."

Ecclesiasti. vi.

† Archimedes.

† Shakespeare speaks of a man who had such a conceit in his brain; and the late Dr. B. Franklin gives some weight to this hypothetic possibility.

RANCOUR triumphs over fallen merit ; whilst it contemplates even the fall of rancour with wishful lamentations for its conversion.

MUCH adversity is requisite to make us hate life : a beckon from prosperity will recall this hatred instantly.

WHEN we pardon, we only renounce the power of punishing ; a power that must be proved legitimate, before any merit can result from the exercise of it.

'TIS a question whether the major part of our supposed virtue does not arise from withholding from the exercise of positive vice.

WE should go bareheaded till honour crown us : but we can shamelessly wear a usurped ornament, rather than endure the shame of being supposed to deserve one that is real.

DOTARDS, like over-hunted dogs, take a scent they cannot follow.

WHAT we were bound to do, and have done, indubitably, we have a right to expect ; nay, enforce, if 'tis withheld.—Just expectation is founded on actual performance.

FEW secrets that can be are worth knowing :
the grave inurns many of value.

OUR best companions are *multis curis*, and
without the obstinate pride of opinion.

UNIVERSAL knowledge is less presumptive,
and more agreeable, than particular excellence
of any sort.

LONGANIMITY is the art of steering free
from the Scylla and Charybdis of troublesome
society.

FLATTERY or interest has always a lullaby
for the conscience of grown children.

THOSE who are lurkish, are open to the at-
tacks of every ingenious scoundrel whose art will
not alarm their indolence.

LIP-WISDOM is *ne plus ultra* of many moralists :
and critics themselves are apparently more inte-
rested for their logomachy than for the cause of
truth.

WHAT is done under the auspices of inclina-
tion, and a sense of duty, never occupies time
enough in the performance of it.

M

PRODIGALS

PRODIGALS unite folly to imprudence, and injustice to profusion; they are always on the other side of enough, as paupers are of nothing.

LIBERTINES, fools, and runaways, are joyful accessaries to their own ruin.

INFAMY has been the doom of those who have provided the cuckold with antlers; it may therefore belong to those who wear them.

GOOD breeding often conceals the deadliest aversion. Vulgar hatred generally goes barefaced; but the dubious arrangement of features that wait for opportunity to fawn, or curse, is the most to be apprehended.

NEITHER quantity, or quality, determines; so there may be enough in a little.—The mind has a pleasing mode of judging independent of things.

A SMILE from affability is a beam from the sun of the mind; a tear of sympathy, a sacred drop issuing from the well of life: both are sweet to behold; and 'tis an enviable state to be the object of either.

PRECAUTION is, from its nature, precarious.

RUDENESS

RUDENESS dictates; amity admonishes; confidence gives its advice, in which there is always too much of self.—'Tis the nature of the dilemma, and the means of extrication, or redemption, that wants to be explained, not the personal feelings of the by-stander.

WET cheeks may easily win, or be won; they are either signals for solicitation, or the crocodile traps for stray affections.

* GRIEF certainly softens the heart; and that is the widow's apology.

WE are both mortal and immortal when we are no more.

'Tis easier to act with integrity in poverty than in affluence, but it is more honourable to do so in prosperity.

WHEN the people are good, the government is good for nothing.

KNOW the past; attend to the present.

M 2

THOSE

* Amongst the Patagonians 'tis customary for the wives of the deceased to black their faces for one year.

THOSE who expect a repetition of events, and build upon their advent as upon a certainty, will be egregiously deceived in their calculations.

THE power of the pen is great. Aristophanes overwhelmed Socrates by the force of his ridicule. States have fallen by ink; and more revolutions may be expected from the same cause. There is not at present a government that a philosophic citizen would contribute to the speedy destruction of.

TRUTH has always the support of reason, tho' it is in secret; error has often the support of force! The armies of every monarch on the earth are composed of men who enforce robbery, and discipline citizens by that social curse—the sword.

OPPOSITION to truth is opposition to the welfare of mankind: in any shape it appears to be censurable; in most it deserves to be punish'd.

AFFECTED bluntness, obsolete words pompously deliver'd, austere looks, slovenly dress, and contempt of customary forms, bring many half-bred scholars into notice—with the vulgar.

WHAT

WHAT a security, what a serenity, there is in the bosom of the upright man! He is above surprize; a stranger to fear. When the memoir was offer'd to Caius Cæsar Caligula relative to his own security, he would not receive it. "I have nothing to render me odious, and have no ears for informers."

NEITHER despise yourself for being poor or ignorant; tho', lest the world should despise you for being so, seize the first opportunity of becoming wise, and the best mode of becoming rich.

A FOOL's enmity is less fatal than his friendship; they are both to be apprehended: by kindness, or inadvertence, they are both occasioned.

CONTRADICTION frequently rivets a partiality that the weight of a hair would weigh down.

* LET your company either please, instruct, or transport, if you would have it sought for.

IN morality all citizens may be equal. Xenocrates was a man of such truth and fidelity, that the

M 3

Athenians

* Who of mans' race is immortal?—He that fixes moments, and gives perennity to transitory things.

LAVATER's *Apophisms*.

Athenians gave him this privilege, that his evidence should be lawful without swearing.

THERE is a trite error which youth always falls into; they suppose that Reason presides over the transactions of the world: their disappointment strongly induces them to believe that it ought.

THE niggard, tho' he has drank to excess, will not direct the thirsty to the same stream.

NEVER judge of the preacher's piety by his professional zeal; the semblance of righteousness may be put on as mechanically as a surplice.

IF the mazes of the heart are inscrutable even to its possessor, is it so astonishing that we frequently form false opinions of others?

COXCOMBS may be very acceptable visitors to those who are fond of seeing new cloaths, hearing the jests of the last century, the slander of the day, and egotistical narrations.

ABSTRACT ideas are most beneficial to the classes of society who live by them.

MIXT

MIXT company, and mixt wine, are both voidable, and unavoidable.

ANARCHY is the season of toleration for every base passion.

GENERAL courtships, like general invitations, invite many, without feasting any.

POETS, fiddlers, and beggars, are always dull in dull weather.

* Do not childishly lament over your wants and desires; devise adequate means to obtain and gratify them.

TUMULTUOUS are the rejoicings of ignorance and villainy; that of cowardice is brutal: the triumphs of virtue and wisdom are peaceful, but of a long duration.

M 4

FREQUENT

* “Distinguish with exactness in thyself and others, between wishes and will, in the strictest sense. Who has many wishes, has generally but little will. Who has energy of will, has few diverging wishes. Whose will is bent with energy on one, must renounce the wishes for many things. Who cannot do this, is not stored with the majesty of human nature. The energy of choice, the unison of various powers for one, is only will, born under the agonies of self-denial, and renounced desires.

LAVATER'S *Apborisms*.

FREQUENT violations of right frequently apprize citizens of their rights.

WHEN the excellence of your fare invites, think lightly of your own consequence, whatever opinion you may entertain of the understandings of your guests.

THO' thrones are rear'd on the ignorance of mankind, they *may* be fill'd by virtuous kings.

IGNORANCE often exclaims, and declaims; it seldom reclaims.

IF a jester will jest even with his own reputation, he is in a fair way to become a very dangerous member of the social community.

To anticipate felicity, is as infallible a proof of unadulterated affection, as ante-dating misery is of despondence.

* 'TIS not every head that will fit a crown,
tho' every upstart thinks himself fit to wear one.
The

* While Franklin resided in France, he had numerous applications made to him by projectors of every kind, and of every country: amongst the rest, there was one who offered himself

The Arabians have said, that the greater the head is, the more it is exposed to danger.

ERROR's long dominion is almost sufficient to make us doubt the power of Truth.

WITS seldom are prosperous; and prosperity has brought many a man to the end of his wits.

Is there not a price too great to be paid for any thing woman or man have to bestow?

WHEN Jews possess the learning of Scotchmen, and the firmness of Englishmen, they will be an overmatch for the rest of the world.

M 5

WHY

to be King. He introduced his proposal to the Doctor by letter, stating first, that, as the Americans had dismissed, or sent away, their king, that they would want another. Secondly, that himself was a Norman. Thirdly, that he was of a more ancient family than the Dukes of Normandy, and of a more honourable descent, his line having never been bastardized. Fourthly, that there was already a precedent in England, of kings coming out of Normandy. And on these grounds he rested his offer, enjoining, that the minister would forward it to America: but as the Doctor neither did this, or yet sent him an answer, the projector wrote a second letter, in which he did not, it is true, threaten to go over, and conquer America, but only, with great dignity, proposed, that, if his offer was not accepted, an acknowledgment of about 30,000*l.* might be made to him for his generosity!!!

WHY should we look lightly, or suspiciously, on those services that are voluntarily tender'd? Is it impossible for one brother to act uprightly, or disinterestedly, towards another?

* WE are amiable, we are happy, as long as we are enthusiasts in the cause of love or philanthropy.

THE superfluities of life are the most superfluous things in it.

NEGLECT of merit shou'd neither abash its spirit, or suspend its efforts, for it cannot diminish its value.

ENVY, indulgence, and admiration, separately, or collectively, have stinted the growth of many early plants of promise.

† INSTANTLY that the mind becomes inactive, or that the eyes wander indeterminately, evil thoughts obtrude.

MULTIPLIED and complex laws, what are they less than enregistered proofs of a vicious community,

* La sensibilité fait tout notre genie.

† "The gazer in the streets wants a plan for his head, and an object for his heart."

LAVATER'S *Apophisms*.

community, or an ignorant, oppressive legislation? Even these evils may be decreased by equity—Equity, the *modern* censor of Justice!

IT behoves the great to be vigilant and circumspect; not one, even of their most insignificant actions, can pass unobserv'd, or terminate in neutrality.

WOMEN seldom hear tales of youthful distress, or plausible villainy, in a beautiful shape, without pitying; * or pity, without loving; or love, without adoring. Lord Corke says, "Great endowments of the mind are apt to charm us into compassion, where, perhaps, we ought to shew abhorrence, or, at least, contempt. We forget the villain; we adore the man: but, in truth, no abilities can make amends for treachery; nor can the best head atone for a bad heart."

THE richest flower may be placed too near the nose, or continued there too long: there is a distance, as well as a time, for all things.

THE credit is always on the side of the debtor, and the discredit frequently on the side of the creditor.

M 6

DENIAL

* "Things do not plague mankind; 'tis the opinions and prejudices that are entertained of them."

EPICTETUS.

* DENIAL is the laconism of injustice, as consent is of prodigality.

'Tis fruitless to chide if you smile, or threaten, if you do not enforce: children will discover and take advantage of this weakness, so obvious and resistible is it.

PEDANTS are more easily to be endur'd than triflers: their errors are at least tinctur'd with learning.

† THE smallest injury is a great favour from a tyrant; their greatest kindness is only abstinence from cruelty.

DEPRAVITY is at its highest, when the frequency of prostitution has obliterated all sense of shame, and the riches it has accumulated enables it to treat virtue with indignity.

INTEREST should go hand in hand with duty; but they are as seldom to be found together as law and justice.

THE

* Er hat einen beutel mit geld, so groß evie ein affenschwanz. *i. e.* He is as well provided with money as a monkey is with tale.

† "A tyrant may imprison, but he cannot prevent us from despising and hating him: from speaking of his cruelty, and traversing his projects."

EPICETUS.

* THE meritorious are all brethren; and compassion allies us to those who are destitute.

IN certain cases 'tis as criminal to withhold as to purloin.

BRIBE rogues with millions, 'twill not stop their detraction; give sycophants your shirt, they will crave your skin.

† IF you have an aversion to the water, and must swim, swim with the tide, or you will be exhausted.

‡ THE flatterer's practices do not disgrace or destroy himself alone.

IT has been said, that making property the standard of suffrage is an unjust way of measuring

* "The poor man who envies not the rich, who pities his companions of poverty, and can spare something for him that is still poorer, is, in the realms of humanity, a king of kings."

LAVATER'S *Aptorisms*.

† No advantage is so complete, but 'tis attended with some disadvantage.

French Proverb.

‡ Der knittel liegt allemal beynt hunde.

German Proverb.

ing the value of citizenship ; 'tis, at least, a ridiculous one : money and man have no affinity.

TAKE away the citizen's pride in being rigidly virtuous, and how little consolation there is under the curb that so severely galls him!

* GIVE cause for jealousy, (no matter if it be real or fictitious,) and 'twill revive what dormant passion there is remaining, whether in a lover or a truant husband. By the bye, this experiment is a dangerous one. If the heart is valuable that you wish to recover, 'tis worth some risk.

SATIETY, disgust, or thwarted expectations, make many apathists and misanthropes.

THE superficial affect to despise what they do not immediately comprehend; the inquisitive are delighted with it.

IN popular commotions, the great mind seems in its proper sphere. A trifle calms or inflames: judiciously to propose, or contradict, requires wisdom, and a noble contempt of personal danger: the whole soul must be engag'd.

IMMORTAL

* " A whisper can dispel the slumbers of hatred and of love."

LAVATER'S *Apophisms*.

IMMORTAL be the memory of the French president Mounier ! He declar'd, in the hour of extreme peril, " that 'twas unlawful to tear people in pieces for wearing cockades of a wrong colour."—Such are the dispositions calculated to check the ferocity of civil tumult, and, by drawing the mind from insignificant distinctions, (that have too often caused the spoliation of human blood,) direct it to its proper object—reform without animosity.

PROBITY is tenable ; fame is not : the former depends on ourselves alone ; the latter exclusively on others. In many cases I shou'd no more submit to be told what deserv'd to be call'd probity, than for what I merited to become famous.

SCHOLARS are frequently to be met with, who are ignorant of nothing—saving their own ignorance.

TIMIDITY is no more natural to woman than courage is to man. It has been too long the illiberal practice of the world to saddle the sex with the faults of their education.

How can abstinence be a virtue, unless enjoyment is a vice ? It may be practised out of policy ;

cy; then our return to pleasure has more piquancy.

* ADVERSITY and prosperity are often suppos'd, but falsely, to include wretchedness and felicity.

† SILENCE has occasionally the semblance and effect of authority; never of virtue; tho' Zeno preferr'd it to all the others.

ADVICE is sure to be relish'd, if you can contrive to echo the sentiments of those who seek it.

'Tis not because we depreciate that we do not covet; or blame, that we do not wish to praise. A thousand mean motives hang over the balance at the hour of valuation.

THE instant our successor is fix'd, we look upon him with secret, in-felt detestation.

OF

* "Defunt inopiæ multa, avaritiæ omnia."

SENECA.

† "He knows not how to speak who cannot be silent; still less how to act with vigour and decision. Who hastens to the end is silent: loudness is impotence."

LAVATER'S *Aphorisms*.

* OF external devotion, and speculative knowledge, there is still plenty in the world; but they produce very little practical wisdom or piety.

THOSE will not be bankrupts within a century who trade with the vices or follies of their cotemporaries.

LAUGH as loud as you please at your companion's wit: do not even smile at his folly.

THE envious had rather take an asp to their bosom than admit the deserving to their friendship.

No creature resembles a harlot so much as a hypocrite by profession; he smiles on all he meets, and prostitutes his integrity for profit.

THE trite expression runs thus: He is nobody's enemy but his own." Is it not possible to add, If he is any body's enemy, he must be his own; and if he is his own enemy, the same must he be to all others?

ERRORS,

* "Formerly, Sir," said a bookseller, "very comfortable livelihoods were to be picked up by the sale of bibles and testaments: now those sacred volumes are but seldom call'd for!!!"

ERRORS, like girls of a certain description, are not only expensive in the outset, but ruin us by their maintenance.

RESTRAINT and indulgence have, in some cases, similar effects.

COQUETTES frequently lose all their admirers. Is it surprising? Which of them can be assur'd of their sincerity?

HEARTS that are easily won, are easily deserted: difficulty of obtaining seems to enhance their value: yet the guest may be, to the utmost, as deserving of our esteem, as the one who, from affected coyness, requires much solicitation.

*'TWIXT the disagreeing husband and wife, those who attempt to interfere, must be, at least, able to cope with them both.

THOSE

* Madame Mara received at Berlin marks of Royal favour. Frederick often conversed with her at his concerts, and several times accompanied her singing with his German flute. At one of these concerts the entertainment was obstructed by the absence of Madame. Her absence was occasioned by the corporeal castigation she had received from her husband. The king, as strong a disciplinarian in his concert-room as in the field, no sooner heard of this, than he decreed a retribution in kind; and observing that the husband of Mara was thus fond of beating, ordered

THOSE who are alive to the calls of honour, hold their lives on an ideal tenure.

POLICY is sometimes a subtle refinement; at other times an ornamented cheat.

WHAT is disliked, or despised, what is beyond our purse, or has been lost by our imprudence, is too frequently painted in odious colours.

COMPLIMENTS fill up the hiatus, when intellect, sincerity, or affection, are mute.

SUCH adulation as we pay is afterwards usuriously exacted.

* SEEK for no man's invitation; qualify yourself to sit at any man's table; and always prefer that

dered him to a drill some distance from Potsdam, where he should beat a drum for three years. When he had been some time at this new musical employ, his wife, unusually successful in her singing, drew from the king more than ordinary marks of applause. Thinking this a favourable hour, she threw herself at the monarch's feet, and supplicated for her husband's return. 'Twas, after some ludicrous remarks, granted: But the king said, if ever she was beaten again, 'twould be in vain to look to him for redress.

* "He who chooses to consider the ambiguous action of an enemy in its fairest light, has some acquaintance with the heart of man, and is a friend to virtue. LAVATER'S *Apophisms*.

that of your adversary or enemy: your generous attendance on his hospitality may convert him.

* THOSE who have exalted sentiments, those who are animated with the spirit of philanthropy, will divide your anguish rather than your joy. No mother's child has more felicity than he can find heart-room for; but the chalice of affliction often overflows.

† INCONVENIENCIES of all descriptions are tolerated with more temper out of doors than within; tho' with less patience abroad than in our own country.

IF

* A young prince, on a hunting party, said to his preceptor, " 'tis cold; give me my mantle." The gentleman replied, " My lord, your highness ought to know, that great princes, speaking of their persons, always express themselves in the plural number; you should therefore have said, give us our mantle." The prince did not fail afterwards to observe this lesson exactly; and one day said to his preceptor, " Our teeth ach." " Mine, I am sure," replied he, with a smile, " do not ach " in the least, my lord." Then, answered the prince, a little chagrined at the remark, " I plainly see, that the mantle must be *ours*, but the tooth-ach must be *mine* alone."

† " Him who incessantly laughs in the streets, you may constantly hear grumbling in his closet."

LAVATER'S *Apophisms*.

IF monarchs take all power from the people, the more they take the less they possess.

THE insolence of sudden prosperity is most afflicting to those who have beheld the change without being included in it.

To assume with propriety the august office of an historian, besides such qualities as in themselves would be well worth a record, requires co-existence with the facts describ'd.

EVASIONS are the feints of villains or cowards.

No correspondent ever did, or can, write as he wou'd speak. The presence of a second person deranges the formality of previous arrangements, and gives a different turn to thought.

MODERATION in maintaining our pretensions, or sentiments, is as strong an earnest of good sense, as renunciation of error is of manliness, or forbearance of magnanimity.

THOSE Sectarians who contend for a freedom of will, are nescious how much more capricious and arbitrary it wou'd make the least wilful of us appear.

To

* To conquer trifles is an irksome, not an impossible, task to a lofty mind : the difficulty must be equal to its faculties ; when 'tis superior, the trifle neglected subdues the greatest.

WHEN a king appears in his peaceful territories guarded, either the laws or his person are not overmuch regarded.

AT

* IMPROMPTU BY BISHOP ATTERBURY.

The words of the wise man, thus preach'd to us all,
Despise not the worth of those things that are small.

The quill of a goose is a very slight thing,
Yet it feathers the arrow that flies from the string,
Makes the bird it belongs to soar high in its flight,
And the jack it has oil'd, against dinner go right :
It brightens the floor, when turn'd to a broom ;
And brushes down cobwebs at top of a room :
Its plumage by art into figures is wrought,
As soft as the hand, and as quick as the thought !
It warms in a muff, and it cools in a screen ;
It is good to be felt, and as good to be seen.
When wantonly waving, it makes a fine show
On the crest of the warrior, or hat of the beau.
The quill of the goose (I shall never have done,
If thro' all its perfections and praises I run)
Makes the harpichord vocal, which else wou'd be mute,
And enlivens the sounds, the sweet sounds of the flute ;
Records what is written in verse or in prose,
By Ramsay or Cambray, by Bayle or Despreaux :
Therefore well did the wise man thus preach to us all,
Despise not the worth of those things that are small.

AT the feast of the Great Biram, the Grand Signior, with his grandees, go to the mosque of Sultan Ahmed. On his appearance a deep silence is observ'd. The janisaries line the streets; they stand with their hands across, and bow as the Grand Signior and his Viziers pass: they return the salute. I ask'd a captain of the janisaries why they had no arms? "Arms," said he, "you infidel! they are for our enemies: we govern our subjects with the law."

OBEEDIENCE does not always include approval or attachment.

CHASTITY cannot, in all cases, be reckon'd a part of female duty, tho' a breach of it sometimes may.

How many censors had the Romans for the whole city? How many have European cities in every street? And for the state of ethics, do we exceed or fall short of the Romans in moral perfection?

GREAT men are allow'd, by an over-stretch'd licence, to say any thing; but those who take advantage of the indulgence, say nothing.

THE dilatory must wait till a bridge is built before they can pass the river: those who are expeditious, like Julius, will swim across the stream.

THOSE who are fully appriz'd that they sacrifice the rights of mankind to the maintenance of their splendor, deserve more than the contempt of those they injure.

UNDER the pretended sanction of the Divinity, the most solemn farces, and cruel tragedies, have been perform'd. The actors call themselves his servants; and the words they use, they affect to have receiv'd from heaven.

* SELECT a lofty object for your abuse, if 'tis your fix'd intent to ingratiate yourself with the vulgar: they know not how to complete their wishes, and are glad of any deputy to level ingenuity with ignorance, and polish'd manners with brutality.

WHEN woman is invested with all that justly belongs to her, then shall we see how far constancy

* "There is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one." *Vide Zimmerman on Solitude.*

fancy to a hated or cruel object is consistent with free agency.

* A LEGISLATIVE adept will cause shame and pride to supersede gibbets and criminal statutes.

† WHAT danger is there in avowing that virtue is no more than a code of laws for the accommodation of society? Is there any thing more dear to us than our comfort? Is there a single being (so inimical to himself) who will not make this comfort secure where he can, or cannot from his own necessities see what his neighbour requires?

THOSE who are restless under obligations, are either very slow themselves to oblige, very proud, or they have accepted favours from necessity.

KEEP all disappointments to yourself; trust him who has deceived you no oftener than you
N can

* "In the death of a man there is no remedy: neither was there any man ever known to have returned from the grave."

The Wisdom of Solomon.

† Speaking of the laws, Sophocles, in his *Œdipus Tyrannus*, asserts, that they were not the invention of men, but that they descended from heaven; that they were the daughters of Jove, and by nature were exempt from the ravages of time.

can help: tho' he has been in the habits of strictest intimacy; nay, tho' he was lodged in the same womb with you, or is a *sworn brother* *, keep steady to the determination; but do not let him see the cause: those who repeatedly offend this way, are past amendment: find employ for such where there is no trust.

THE best of those professional hypocrites, call'd courtiers, have most of the *versatile ingenium*; this recommends them to the notice of their superiors; and the habit of bearing despotism gracefully continues them in favour.

SINCERITY is indicative of an exalted mind; it has a peculiar tone; once heard, it cannot be forgotten: it throws the challenge to imitation; so the mind cannot suffer by the mis-judgment of the ear.

A NAIR

* The Slavonian ritual contains a particular benediction for the solemn union of two male or two female friends in the presence of the congregation. The male friends thus united are called *Pobratimi*; and the females, *Posestreme*; which means half brothers, and half sisters. Friendships between those of different sexes are not at this day bound with so much solemnity. From these consecrated unions among the Morlacchi, and other nations of the same origin, it should seem that the *sworn brothers* arose; a denomination frequent enough among our common people, and in many parts of Europe. The sole creed of this brotherhood is reciprocal service and advantage.

Travels into Dalmatia by the Abbé Fortis.

* A HAIR may often divide wit and folly, vice and virtue, wisdom and absurdity, industry and idleness.

THE greatest courtesan in the city, is the individual against whom every base passion is directed: She is abused, envied, cheated, contemned, lov'd, and lusted after.

OLD favours, tho' previously liquidated, are, by the niggardly, always reviv'd when their solicitations are rejected: with them no reason can justify refusal.

HONOURS, as rewards, shou'd never be permanent or hereditary: why wealth shou'd be descendible I know not.

N 2

AMONGST

* Cardinal Richelieu, notwithstanding his wit, was subject to violent fits of insanity, during which he sometimes imagined himself a horse, and pranced along round a billiard table, striking his heels against his servants, then neighing and making a dreadful noise for the space of an hour. When his fit had subsided, his domestics put him to bed, where he was well covered with cloaths, and slept, and perspired hastily: on waking, he never remembered one circumstance that had passed.

“ The east and west,
Upon the globe, a mathematic point
Only divides: thus happiness and misery,
And all extremes, are still contiguous.”

Denham's Sophy.

AMONGST the nobility we often see avarice subordinate to ostentation: it generally is paramount to all other passions.

* DEATH itself is less terrible to some than the preparation for it. When Paul Scarron's bed was surrounded by weeping attendants, "Ah," said the wit, "my good friends, you'll never cry for me so much as I have made you laugh."

CAREFULLY

* Rabelais, just before his death, ordered a domino to be put on him: "Then," said he, "I shall be safe; for the scripture affirms, *Beati qui in domino moriuntur.*"

"The Marquis de Villette, with whom Voltaire resided in Paris, when he perceived his visitor's death approaching, sent for Monsieur Bonnet, curé of St. Sulpice, to persuade him, if possible, to comply with the usual customs of their religion, in order that the proper honours might be paid to his remains. The curé began by questioning Voltaire if he believed in the divinity of Christ, but was hastily stopped by the wit's saying, "Ah, Monsieur le Curé, if I pass that article to you, you will demand, if I do not also believe in the Holy Ghost, and so on, till you finish by the bull *Unigenitus.*"

"The curé departed; but, in a few hours after, a great change appearing, he came a second time, and began with putting his hand on the dying man's head as he lay in bed; upon which Voltaire raised his own hand to the curate's head, and pushed him away, saying, "I came into the world without a Bonnet, and will go out without one; therefore let me die in peace." He turned his back, and died without speaking! 30th of May."

The Morlacchi put sugar in the mouths of those who are departing, that they may pass into the next world with less bitterness.

CAREFULLY distinguish 'twixt the player and the part which he plays: he is *forc'd* to assume a character; however despicable or amiable that may be, do not blend it with his unassum'd character.

SYMPATHY makes a copartnership with sorrow, and administers consolation with exquisite delicacy: its compensation is in the mind!

To know a man thoroughly, is to know him perpetually. Turn your eyes for an instant to the right, or left, and not less than a hundred determining principles will have escap'd. Lavater insists that we shou'd not say we know another entirely, till we have divided an inheritance with him.

THE most successful juggler keeps his spectators the most in the dark.

WE seem *ourselves* to be the properest persons to raise the barriers betwixt moderation and excess in all sensual gratifications. We can measure our draught to our thirst, and which of us will drink to a surfeit because the Thames is accessible?

WHAT you have been is immaterial ; what you may be is now inscrutable ; what you are—aye, that is the point for consideration ! And how shall we make out the valuation ? Oh, it must be a fordid wretch, who will not, in this fluctuating scene, suffer a retrospect of what is past to prevail a little at the present.

* ANGER continued terminates in revenge ; and, by calling up the anger of the opposite party, converts a temporary disagreement into an everlasting hatred. Hear the great philanthropist : “ Know that the great art to love your enemy, consists in never losing sight of man in him : humanity has power over all that is human : the most inhuman man still remains man, and never can throw off *all* taste for what becomes a man :—But you must learn to wait.”

INSOLENCE is always contemptible : without authority 'tis dangerous ; with it, cruel : how is it to be apologized for, without committing an act of fresh insolence ?

THE acme of philosophy is to behave consistently on extraordinary occasions.

WHEN

* “ The wrath that, on conviction, subsides into mildness, is the wrath of a generous mind.” LAVATER'S *Aphorisms*.

WHEN our faults do not keep pace with our abilities, then we stand singularly eminent.

* EXAMINE what mental information has been gain'd, before you enter a second time the same company of males. Get into the society of the other sex at any rate; if you are not instructed, 'tis your own fault if you are not pleas'd.

WHEN we conceit that we are acting the hero, we are frequently playing the brute.

FEW are to be found who do not amuse themselves with a toy of some kind in every stage of their lives.

GREAT qualities as naturally bespeak the partiality of the ingenious, as beauty does the adoration of the sensual.

DULL souls are content to admire; great souls are sedulous to rival or excel.

THOSE who are not corrupted, are corruptible, if they are mercenary.

N 4

WOMEN

* Stratonius, an excellent musician, left a house where he had been well entertain'd, because he found every fool and rogue were there made welcome.

WOMEN never need be taught how to indulge their inclination; the liberty of doing is all they require.

ARMIES often expose themselves for an opinion:—they will fight for fame; through fear, or necessity; for a commander, or for money. When do they engage for justice?

* TO-MORROW is a new day : To-morrow I shall be a new man.

THE atheist's only hope ceases where the Christian's strongest hope begins : He leaves life without being reduced to the necessity of repentance, for he thinks his race is run : The latter takes the last opportunity of preparing himself for a state where every thing worth enjoying is to be placed before him.

'Tis cruel to conceal love, tho' sometimes it augments by it. Nothing encourages love like brooding over it.

WOMEN

* " There was a Grecian proverb, " To-morrow is a new day " It arose from Archias, the tyrant of Thebes, who, the night before Pelopidas put his plot into execution for killing him, in order to restore his country to liberty, had an account of the whole conspiracy delivered to him at supper; but he deferred the opening of it, saying, " To-morrow is a new day."

* WOMEN who have holy men continually at their elbow, frequently, in their fits of devotion, allow them to approach nearer.

THE situation of the priesthood in an age of free discussion is critical: if the citizens will become priests, priests must become citizens.

SERVANTS sometimes profit by the vices of their employers, and sometimes are ruin'd by them.

† NEITHER accept an opinion, or except against it, merely on the score of its novelty: all that is new is not true, but much that is old is false.

PRIDE lives at its own expence, it cannot be denied: 'tis also very expensive to all its associates; no man keeps company with the proud without paying dearly for it.

THE strongest wish a miser has to accumulate is always the last.

N 5

IF

* "The more honesty a man has, the less he affects the air of a saint: the affectation of sanctity is a blotch on the face of piety."

LAVATER'S *Aphorisms*.

† "All is not, cannot, be new; but all ought to be true, useful, important."

LAVATER.

* If the severity of their castigation was taken into account, 'twou'd not be extraordinary if a superficial observer shou'd mistake virtues for vices, levities for crimes.

'Tis in the extremes of condition that the extremes of licentiousness are to be found: the great art of the politician appears to be bringing mankind nearly on a level with regard to pecuniary circumstances.

† A LUCKY thought, or look, has made many a fortune.

WOMEN are more open in their flatteries than in their injuries.

THRICE

* The Stoics esteem'd all sins equal.

† Notwithstanding that 'tis very improbable that St. Peter ever officiated as bishop of Rome, yet 'twas commonly believed that the identical chair used by him in his sacerdotal character was in the possession of the Romans, and the 18th of January was always set apart as the festival of the said chair. In 1662, whilst it was cleaning, in order to be placed in some conspicuous part of the Vatican, the twelve labours of Hercules were discovered engraved on it: this would have certainly diminished its value, but Luchefini explained the labours of the Grecian hero into a mystical representation of the future exploits of the Popes, and Clement X. rewarded the writer's ingenuity!!!

THRICE happy is the creature who has reason to thank his parents for his birth; much happier are those who, by the energy of their own endeavours, have rais'd themselves superior to adventitious circumstances, and have obtained the esteem of their co-citizens.

AFTER we have weigh'd ourselves with scrupulous caution, 'tis probable that we attain something valuable.

THERE appears to be three chances in shewing civility to a rival, or competitor. It may abate, or prevent, animosity; it may put him off his guard, by the unexpected appearance of security; and, by such complaisance, a party before indifferent, prejudiced, or partial, may be brought over to your interest.

* ON paper there are many philanthropists, yet there is very little active benevolence to be found; therefore 'tis to be fear'd that their words and actions, capacity and intentions, are not pertinent.

N 6

MANY

* "The moral enthusiast, who, in the maze of this refinement, loses, or despises, the plain paths of honesty and duty, is on the brink of error."

LAVATER'S *Asperisms*.

MANY contingencies, besides the excellence of the verse, must concur in order to procure for the poet either wealth or reputation.

AUTHORITY may exist without power; that is the awful moment of political revolution.

STRANGE designs lurk under a gift!—"Give the horse to his holiness," said the cardinal: "I cannot serve you."

OFTEN does it happen that we starve our best friends to pamper our greatest oppressors.

MYSTICISM is the grand arcanum of duplicity, as obscurity is of superstition.

WHILST we are in a precarious state of uncertainty and danger, whilst we are dependent for all the comforts we enjoy, why should we affect to exalt ourselves above human considerations?

* JOY is not always communicable; seldom in the same degree that it is felt.

Is

* "The glad gladdens: who gladdens not is not glad. Who is fatal to others, is so to himself; to him, heaven, earth, wisdom, folly, virtue, vice, are equal: to such a one tell neither good nor bad of yourself."

LAVATER'S *Aphorisms*.

Is it the fault of women that we sicken before we grow tir'd of them?

* CURIOSITY and intrusion are alike, when the former is carried to an extreme. Curiosity is a good servant when under the controul of discretion.

STUDENTS who cannot grace their brows with laurels, may avoid disgracing them with a fool's cap : industry alone will place them above contempt.

OCCASIONALLY declare your principles, least what you are, and wish to be, shou'd be liable to dubiety, or misinterpretation. For want of opportunity we cannot completely manifest the purity of our intentions.

WHAT is original is in its kind perfect. An original may be imitated ; it cannot be exceeded.

WIVES authorize, or prohibit, the truantry of their husbands too early or too late ; too often, or not at all.

KNAVES

* " Who forces himself on others, is to himself a load. Impetuous curiosity is empty and inconstant. Prying intrusion may be suspected of whatever is little."

LAVATER's *Apophisms*.

* KNAVES speak of themselves as they think proper; good men are content to speak properly of themselves.

MANY even of the skilful, or scientific, blame or praise to proclaim their ingenuity. On caprice frequently depends the rise or fall of the poor novice.

† THOSE who are deeply in love, generally suffer by and for the passion.

‡ SERVANTS are not unfrequently reduced copies or miniatures of their masters—if either of them are worthless.

NEITHER the sensual or opulent know how much they want, tho' they may know how much they have.

A LITTLE

* "Let the degree of egotism be the measure of confidence."

LAVATER'S *Aphorisms*.

† "Spare the lover without flattering his passion; to make the pangs of love the butt of ridicule is unwise and harsh; soothing meekness and wisdom subdued, in else, unconquerable things."

LAVATER'S *Aphorisms*.

‡ "This Aristion was a compound of lewdness and cruelty; the very *sink* of all the vicious humours and ill qualities of his master Mithridates."

PLUTARCH.

A LITTLE ingenuity will convert a peevish charge into a compliment: thus may the machinations of the morose be defeated.

THO' you're close to the altar, you are not a gry the nearer to heaven; tho' the nearer you get to the throne, the further you are from the gallows.

WHERE we are confident of approbation, or can command despotically, we are apt to be indifferent about pleasing.

* FROM his desires the being is to be appreciated, when lack of opportunity prevents us from ascertaining the mode and extent to which they are gratified.

WIVES are all devotion; they would sacrifice health, wealth, or life, to compleat the felicity of their idol; but 'tis at his peril to be happy by any other means than those she prescribes.

THERE

* "The less you can enjoy, the poorer, the scantier yourself: the more you can enjoy, the richer, the more vigorous."

Again:

"He scatters enjoyment who can enjoy much."

LAVATER'S *Apophisms*.

THERE is nothing so good, or bad, that does not lead to something better or worse than itself.

THE romantic are under the influence of artificial feelings; and whilst they are congratulating themselves on the refinement of their hearts, they are, in reality, plunging deeper into depravity.

* FEAR is as much the consequence of experience as of ignorance, self-love, or nervous relaxation: 'tis not a vice, but a misfortune.

PEOPLE who are over difficult to please, often choose the worst at last; and those who will have nothing but the best, must either submit to frequent mortification, or stay 'till none but the worst is left.

THE warmth of a new convert makes many profelytes among his associates.

TROOPS of furies march in the drunkard's triumph.

'TWOU'D

* Frowns will be totally indifferent to a child who has never found them associated with the effects of anger. Fear itself is a species of foresight, and never exists till introduced by experience

Political Justice.

'TWOU'D be a considerable consolation to the poor and discontented, cou'd they but see the means whereby the wealth they covet has been acquir'd, or the misery that it entails.

*MEN have the same sort of faculties, 'tis true, tho' they are not of the same quality: this variation is not adventitious; it arises out of the nature and ordain'd constitution of things. To attempt to reduce us to a common standard, is a political absurdity; 'tis impossible; and, if possible, 'twou'd be unjust. The great stimulus to exertion wou'd be at an end, if rewards were alike; there wou'd then, indeed, be a stupid equality, and we shou'd crawl through life with as much indifference as the very animals that 'tis now our pride to excel in every thing ornamental, useful, and ingenious.

To

* "All men are born equal; but a burgher of Maroc does not suspect that this truth exists. This equality is not the annihilation of subordination; we are all equally men, but not all equal members of society. All natural rights belong equally to the Sultan and the Bostangi: both the one and the other ought to dispose, with the same power, of their persons, their families, and their fortunes. Men are therefore essentially equal, altho' they play on the theatre of life different parts." *Voltaire.*

"Know, in the first place, that mankind agree in essence as they do in their limbs and senses. Mankind differ as much in essence as they do in form, limbs, and senses, and only so, and not more."

LAVATER'S *Aphorisms.*

To acquire or support any sort of character, great sacrifices are required, great mortification must be supported.

* "HE who, to obtain much, will suffer little, or nothing, can never be called great; and none ever little, who, to obtain one great object, will suffer much."

ENTHUSIASM surmounts all the difficulties that untoward circumstances can bring to bear against it.

† PRUDENCE is essentially its own check, but passion grows madder for its chain.

YOUTH and dotards take women at any price; wisdom and experience never offer beyond their value. When women are capable of appreciating themselves, or the contrary sex, every thing on their part will be gratuitous; no payment can come from man but merit.

CUNNING is the offspring of necessity or selfishness; violence is the issue of ignorance or brutal

* LAVATER'S *Apborisms*.

† "He submits to be seen through a microscope who suffers himself to be caught in a fit of passion.

LAVATER'S *Apborisms*.

brutal precipitance ; fear is the child of religion, insipience, or nerval relaxation.

BESIDES the immediate gratification of vanity, much is insinuated by a peculiar mode of dress. What a woman wishes to be her garments always proclaim.

THE largest edifices are dedicated to dangerous folly, or disgraceful superstition.

IT does not follow that evil is the parent of good, because it sometimes arises from it ; nor that it is the effect of good, because by doing good evil sometimes follows.

BE above envy, if possible ; never consent to be below it.—Better to be looked up to than spurned.

BEWARE ! if there is any gall in the joke, it flows from yourself.

INSIGNIFICANCE is often a very strong protection ; tho' the most insignificant hesitate to acknowledge their obligations to it.

THE countenance plays off as many tricks as the tongue ; its duplicity is not so well known.

ON

ON the map, the earth appears as the theatre of injury. Despotism has mutilated what elementary conflicts have spared. The whole is cantoned out by usurped authority, and each subdivision is unnecessarily inhabited by slaves.

THOSE who repent unseen, have transgressed reluctantly; but "the worst of all knaves are those who can mimic their former honesty."

How happens it that those legal codes which are compos'd of abstract or general propositions, are, nevertheless, applied to particular and positive facts? Should the law be made for the offence, or the offence for the law?

IF the parents' reputation cannot atone for their childrens' deficiency, shou'd their infamy be allow'd to attach? Should their calamities be perpetuated? Multitudes fatten on the credit of their forefathers. Numerous are the descendants who suffer from their principles or profligacy.

* UNDER the banners of patriotism, most revolutionists, or reformers, have enlisted for their
OWN

* Luther, an Augustin monk, exclaimed against the Romish church, because the exclusive privilege of selling indulgences was not confined to his Order. Had the Dominicans enjoyed no
share

own advancement; yet these very reformers, in their cry for reformation, always *forget* themselves.

LEND unsparingly to virtue; 'tis for the benefit of yourself, of the virtuous, of all mankind: ultimately the loan must turn to good account.

WHILST under the necessity of enduring either, which is the sharpest curse, to be hated by those we love, or to be lov'd by those we hate?

SHOU'D you escape censure, attribute the exemption to chance, not to merit; or you will expose yourself to the very stigma you have providentialHy and singularly escaped.

EVEN content does not exclude hope. Content is only a comparative state of rest from desire; a state oftener spoke of than felt: yet content is the dullest part of happiness.

INJURIES

Share of this spiritual licence to swindle, 'tis more than probable that the reformation in religion would not have taken place so soon.

"He who reforms himself, has done more to reform the public, than a crowd of noisy, impotent patriots."

LAVATER'S *Apophisms*.

INJURIES from strangers are frequently forgiven; from friends they are seldom even forgot. It appears, then, * that where we profess the greatest regard, there we exercise the greatest cruelty.

A LIVING coxcomb, a pageant, or a new dress, will put the most morose of her sex into tolerable humour, if not into high spirits.

THEY say wit is scarce; 'tis oftener met with than honesty; yet 'tis difficult to pick up a companion, high or low, who does not pretend to both. Gentlemen think honesty and wit are part of their birthright.

† PAY extreme attention to the favourites, and even the parasites, of those you expect to be serv'd by; no matter whether they are dogs, monkees, or female dolls. There is a routine for all who solicit. If you find your spirit revolt,

* "He who forgives a trespass of sentiment to a friend, is as unworthy of friendship as that friend."

LAVATER'S *Aphorisms*.

† Vide Quintus Curtius for the conduct of the eunuch Bagoas.

"Say what you please of your humanity, no wise man will ever believe a syllable, while *I* and *mine* are the two only gates at which you sally forth and enter, and through which alone all must pass who seek admittance."

volt, or flag, retire with the dignified air of one who knows his value, and will not tarnish it.

* “As reason and speech are sufficient to regulate the jarring interests of the world,” all coercion must be unnecessary. Oh, Roman, how few are there who join in thy creed!

† WE often sport and wanton with the feelings of our brethren, on the vile presumption that their integrity, sensibility, or intellect, is base, like their appearance. 'Tis natural for those who are aware that their own exterior is more valuable than their interior, to judge, that the heart of the poor must be of still less worth than his ragged covering.

THE proud and the wise are restless under the bann of censure—if 'tis just or degrading.

COMPARISON

* These words are taken from Cicero.

† Upon the assumption of Sixtus the Fifth, the king of Spain sent the high constable of Castile to congratulate his holiness. The pope took him gently by the chin, and asked, if the dominions of his master were so thin of subjects, that he could not find an ambassador with a beard somewhat longer than his? The constable answered, If the king had been aware that merit consisted in a great beard, he would have sent a ram goat for his ambassador.

COMPARISON often consoles, flatters, and debases. In the first and second case we are the comparers ; in the third our *good friends* make the comparison.

WHEN the first opportunity is irretrievable, contrive to take double advantage of the second.

* SUFFER no mortal to think worse of you than you do of yourself. Or, if you choose, let this be your rule : allow no creature to think better of you than you have reason to think of yourself.

THO' tears and smiles are often false signs, they often move and please : but " those whom smiles and tears make equally lovely, all hearts may court."

MISANTHROPISTS draw their chief consolation from the very qualities that disgrace them.

THE aspirations of ambition never cease. After Alexander had monarchis'd the globe, he aspir'd to celestial honours.

PLENTIFUL

* " Who makes too much, or too little, of himself, has a false measure for every thing."

LAVATER'S *Aphorisms*.

PLENTIFUL tables make even knaves popular; their credit, indeed, evaporates with that of the wines and viands.

* MORALITY and Religion are as distinct as sky and earth: yet the Christian code appears to be principally supported by the excellent system of ethics it contains.

REPORT is a quick traveller, but an unsafe guide.

WARRIORS stride over fields of desolation, and stalk amidst ruins, when they wish to collect their honorary trophies.

† THE failings of the beautiful obtain more indulgence than the unmerited afflictions of the poor or deserving.

O

To

* Alexander Severus allowed Christianity out of love to this precept—"Do not that to another which thou wouldst not have done to thyself."

Suetonius informs us, that, in the reign of Nero, "The Christians were severely punished: a sort of people who maintained a new and mischievous usurpation."

† "It is treason to say the same of beauty, whatever we do of the ornaments and arts with which pride is wont to set it off: the weakest minds are most caught with both, being ever glad to win attention and credit from small and slender accidents, through disability of purchasing them by better means: in truth, beauty has so many charms, one knows not how to speak against it."

STERNE'S *Sermons*.

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STERNE'S *Sermons*.

To little minds those productions are highly agreeable, that entertain without reducing them to the necessity of thinking.

THERE are few mortals so insensible that their affections cannot be gain'd by mildness ; their confidence by sincerity ; their hatred by scorn or neglect.

SIMILAR acts, committed by different people, are not only attended with different consequences ; they are likewise designated by different names.

* IF 'tis your plan to thrive at any rate, if honesty is an inferior consideration, you must frequently shut your eyes, or look without speculation.

THOSE scrupulous men who question the privileges of their condition, or the honesty of their professions, are, at least, entitled to an attentive hearing.

FASHION has power over more than we apprehend ; not only our garments, it controls
our

* " To know man, borrow the ear of the blind, and the eye of the deaf."

LAVATER'S *Apophisms*.

our tastes, prejudices the cradle that receives the royal infant, and the coffin that encloses the earl.

* 'Tis as easy to weigh up a ship from the bottom of the deep, as merit that has sunk through misfortune: should the attempt even succeed, it will not bear its pristine reputation.

THOSE who are attack'd, may fight, or reply; the cause is good, as all defensive causes must be.

Few speak truth; that may be true: fewer dare to hear it spoken. Which is the truest?

If you cannot take the lead, take good care to be follow'd. "Not to be the *last* stands in some rank of praise."

O 2

IF

* "A rich man beginning to fall, is held up of his friends; but a poor man being down, is thrust away by his friends. When a rich man hath fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him: the poor man slipt, and yet they rebuked him too: he spake wisely, and could have no place.

"When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? And if he stumble, they will help to overthrow him."

Ecclesiasticus.

IF adversity did not periodically diminish the vanity of those mushrooms which spring up under the cover of darkness, the earth wou'd be overrun with their insolence.

FEAR and knavery never sunder till they have destroy'd each other.

WHEN a proud man forbids you his presence, he awkwardly confers a favour upon you.

* *Too much, or too little, leads us into as many perplexities as mine and thine.*

THO'

* BERNARD'S TROP ET RIEN.

" J'aime à trouver quand il fait froid,
Grand feu dans un petit endroit ;
Les délicats font grand chère,
Quand on leur sert dans un repas
De grands vins dans de petits verres,
De grands mots dans de petits plats."

" Il résulte de ce langage
" Qu'il ne faut rien de trop ;
" Que de sens renferme ce mot !
" Qu'il est judicieux, & sage !
" Trop de repos nous engourdit,
" Trop de fracas nous étourdit,
" Trop de froideur est indolence,
" Trop d'activité turbulence,
" Trop d'amour trouble la raison,
" Trop de remède est un poison,

" Trop

THO' it may be unsafe, and unprofitable, to be a jot more scrupulous than your neighbours, yet it may sometimes be more honourable.

THE necessity of virtue once clearly understood, remorse, and the consequences of deceit, evidently demonstrate the evil resulting from a want of it: virtue is never follow'd by repentance.

THO' the parent's folly is the child's curse, yet it descends to the next succession; the standing prejudice awaits their birth.

O 3

COURTESY

- " Trop de finesse est artifice,
- " Trop de rigueur est dureté,
- " Trop d'economie avarice,
- " Trop d'audace témérité,
- " Trop de bien devient un fardeau,
- " Trop d'honneur est un esclavage ;
- " Trop de plaisir nous mene au tombe,
- " Trop d'esprit nous porte dommage.
- " Trop de confiance nous perd,
- " Trop de franchise nous dessert,
- " Trop de bonté devient foiblesse,
- " Trop de fierté devient hauteur,
- " Trop de complaisance bassesse,
- " Trop de politesse fadeur.
- " Ce trop pourroit à la bien prendre
- " Aisément de changer en bien ;
- " Cela vient faute de s'entendre
- " Le tout souvent dépend d'un Rien."

* COURTESY is the agreeable administration of justice.

TRUTH, like medicine, must be qualified for the weak and infantine.

COMPUTE how much others want, if you would ascertain how much you possess.

SPEAK of the absent as if they were present; then if you do not say all that you think, think all that you say.

† SOME merit is requir'd to rail; more to bear railery; but most to forbear it.

VAST is the difference 'twixt pleasure and satisfaction. Revenge is criminal; yet satisfaction only arises from its indulgence, not pleasure.‡

OBSTINACY and docility characterizes the opposite extremes of intellect.

IF

* La douceur de la société subsiste par les petits plaisirs que l'on se fait mutuellement.

† La raillerie est souvent une marque de la stérilité de l'esprit; elle vient au secours quand on manque de bonnes raisons.

‡ On ne goûte point impunément le plaisir de la vengeance, c'est ce punir soi même que de haïr.

IF you would destroy your own repose, break the rest of your neighbour.

MERIT, like gold, must be stamp'd to pass current : merit often wants nothing but a name.

IDLE citizens deserve more punishment than those whose transgressions are temporal.

PRODIGALS are rich for a moment ; economists, for ever.

THOSE who laugh at the gallant shew, forget that they are puppets for another exhibition.

FOOLS love no fools like themselves.*

BE first to praise, and first to deserve it.

SOCIABILITY comprehends all the minor duties of citizenship.

POSSESS one vice, you do not therefore exclude all virtue ; nor wanting one virtue, do include all the vices.

FORCE is necessary where reason fails.

O 4

NEITHER

* Ce sont nos passions qui nous irritent contre celles des autres.

NEITHER build happiness or fame at the expence of others.

* THOSE who boast of their birth, have little to boast of ; nay, 'tis building pride on accident.†

BE belov'd,‡ esteem'd, or admir'd. The first is the safest state ; the second evinces most perfection ; and the third is the most dangerous.

IMPERTINENTS have neither the wisdom to refrain, or judgment to support, conversation.§

THE most inveterate dissentions arise from mutual obstinacy and folly : *quarrels would soon terminate, if only one side was in an error.*

CONFESSING

* Vanter sa race, c'est louer le merite d'autrui.

Quand on n'a rien de grand que la naissance, on est, & l'on paroît d'autant plus petit que cette naissance est plus grande.

† L'eclat de la gloire de nos ancêtres ne rejaillit sur nous, que pour mieux éclairer nos vices, & nos vertus.

‡ On craint trop d'être méprisé, & l'on ne craint point assez d'être haï.—Il nous importe beaucoup plus d'être aimés que d'être estimés : ce n'est pas à ceux qu'on estime qu'on se plaît à faire du bien, c'est à ceux qu'on aime : l'estime toute seule n'est point bienfaisante.

§ Le plaisir le plus délicat est de faire celui d'autrui.

CONFESSING a folly is an act of judgment; a compliment we often refuse to pass on ourselves.

'TIS as easy to discover the vanity of pleasures past, as 'tis difficult to accredit the insufficiency of those to come.*

THOSE who receive, know best how the thing should be given.

LESS is requir'd to gain love than hatred.

THE superficial are more tiresome than the ignorant to the wise; but to the ignorant they are supremely acceptable.

INCIVILITY is the extreme of pride: 'tis built on the contempt of mankind.

THINGS, books, and persons, are taken at their suppos'd, not their real value; opinion is the sorry arbiter.

THOSE who refuse to risk an encounter with ingratitude, will never become *extensively* benevolent.

O 5

'TIS

* Qui n'étudie pas l'art d'être heureux à peu de frais, sera toujours malheureux.

'Tis possible to ascertain the riches of a man by the temper with which he supports a loss.

NEVER offer advice to prosperity ; to adversity offer relief.

PEREMPTORY deciders are always credulous.

* BAD examples produce more good than good ones, yet they are more rife : this paradox wants a resolution.

WE remember our creditors better than our debtors.

ADVISERS are so much like lawgivers that they incur detestation.

'Tis safer to maim your neighbour, than to destroy the good opinion he entertains of himself ; therefore never mock him ; mockery is exaggerated reflection of his worst, as praise is of his best qualities.

POLITENESS is hard driven when it endures impoliteness placidly.

WHEN

* The example of some men is worse than the evil they commit, as the evil they commit is more venial than the example they set is laudable.

WHEN a man will do only what ought to be done, he should certainly be allow'd to do what he likes: his duty is then his pleasure.

NEVER confide that to your friend that is beyond his capacity to support, or that may, if declar'd, endanger his safety.

IN the fashionable mode of pleasing there is too much art; benevolence is lost in much servility of mind, and ceremonious distortion of limbs.

Do we not forget to weep for our own misfortunes when we sympathize with those of others?

WHEN the learned hunt after impossibilities, they frequently find impossibilities on the road. The ultimatum * of all science is an impossible attainment.

CONTRADICTION is an arrogant, a rude asserter of pre-eminence, that humiliates to tri-

O 6 umph,

* Toutes les sciences ont leur chimere. La chimie a sa pierre philosophale; la geometrie sa quadrature du cercle; l'astronomie ses longitudes; le mecanique son mouvement perpetuel; la morale a aussi sa chimere, c'est le desinteressement, la parfaite amitie.

umph, and is, thro' jealousy and pride, an object of detestation.

SCEPTICS are often more dogmatic than they ought to be; and the dogmatic more sceptical than they pretend to be.

VIRTUE is the warfare of nature against moral institution.

THE rich are puzzled to account for the independent spirit of the poor, assured that, with all advantages, they are enslav'd.

* THE greatest reward of having well done, is the consciousness of having so done.

HEED not the nature or extent of your crimes, if they are pecuniarily productive; money qualifies all denunciation; besides, censure falls on misfortune, not on guilt: indeed, misfortune is synonymous with guilt when there is a vacuum in the purse.

DISGRACE, unmerited, is incidental to greatness; 'tis likewise the effect of mortified and disappointed

* On ne'st plus généreux des qu'on recherche la réputation de générosité.

disappointed *littleness*: when frustrated, it vapours into contempt.

REPROOF is useless to the good; the evil and conceited despise it; whilst there is a species of admonition that each will *listen* to at least.

THE answer that is postpon'd is seldom reveal'd: policy does any thing but contradict, and uses any stratagem to secure its interest, which answers that include truths are frequently calculated to destroy.

EXCELLENCE depends absolutely on the taste of the times.

THE love-lorn are laugh'd at for the insignificance of their pursuit; or render themselves insignificant by acting to its idol as if the worth of the whole sex was united in an individual.

PLUTUS' wand calms the leonine disposition of the warrior, tho' it cannot cool the lover's heat.

IF the liquefscency of the female was at all times perceptible, a virgin would scarcely be found in a state of muliebrity.

NEVER

NEVER take the child of a poet or an artist.

SCHOOLMENS' subtlety make them conceitedly unintelligible; their speculations have done more mischief to the world than their best discoveries have done good.

* LONGANIMITY is the art of steering thro' troublesome society: the offence that we know how to tolerate, we can either convert to our own advantage, or the disadvantage of its offerer.

VANITY has many silly tricks; despotism many cruel devices; love, many strange ways; but folly is constant.

THERE is little sensibility in the being who passes through his ordain'd course without being disgusted, or without pitying his fellows, their pursuits, sufferings, and destructive prejudices.

GOOD imitations are at least equal to those originals that are of no value.

THERE is more sollicitude to keep than to gain. Better would it be that the excellence we

* What can meliorate the malicious effects of our enemies like the temper that recoils to their exposition?

we are familiar to should expire, than stifle the efforts of new-born genius.

WHEN the reward goes not with the labour, the workman has no vigour, unless he has taught himself denial and hope.

* WE calculate distances, and are calculated for them.

IF the thistle grows the better after the ass has brows'd upon it, the dullness of criticism may enlighten the subject it has attempted to destroy.

WHEN 'tis impossible to appear what you wish to be, 'tis possible that you may be taken for what you really are.

PERSEVERANCE accomplishes more than genius—for itself: a genius is a rich blessing for society; to itself—a curse.

WHAT scholars and artists borrow, they should make their own.

WITHOUT pride and folly, what misery and want there would be in this life!

EVERY

* Titian's colouring admits of close inspection; Rembrandt's will not.

EVERY extreme is the destruction of its cause.

BEFORE the merit of pardoning is proclaim'd,
the right to punish should be ascertain'd.

MANY of our pleasures are purely ideal ; and
both our pleasures and afflictions are measur'd by
opinion.

EXTORTED promises may be kept ; voluntary
promises seldom are : indeed, until we can fore-
see what is to happen, 'tis rash to confine our
agency.

* TRUTH deceives as often as it surprises.

THE ambitious man is the idolater of opinion ;
the miser evinces the inhumanity of society, and
the prodigal the inequality of its distributors.

REFUSE praise, and he who tenders it accuses
you of pride to conceal his flattery.

† In proportion as we value ourselves, we
diminish our estimation of others.

WHY

* Les hommes sont si ridiculement soupçonneux qu'on reussit
souvent mieux à les tromper par la verité même que par le men-
songe, & le deguifement. *Count Oxensirn.*

† Quand on trouve son bonheur en soi même, on fait peu
d'estime de celui qui peut venir d'ailleurs. *Count Oxensirn.*

WHY expect extraordinary virtues should be in one person united, when one virtue makes a man extraordinary? Alexander is eminent for his courage; Ptolemy for his wisdom; Scipio for his continence; Trajan for his love of truth; Constantius for his temperance.

FREEDOM is no more, when love, avarice, or ambition, or the desire of distinction, get into the brain. Count Oxenstirn has said, that liberty is, of all the world's vanities, the most precious.

FOOLS have great privileges; they may speak truths without being accountable for them. A buffoon in the Spanish court ask'd Philip the Second what he would be, if his subjects took it into their heads to say *no*, as often as he said *yes*?

WHERE virtue thrives most, it is most a matter of interest. Small rewards for virtue are more efficacious than great punishments for vice.

AGE changes our taste, and this is held as an argument against marriage: it should be recollected, that 'tis possible, even after change, that the taste of the parties should agree in favour of each other.

NEVER

NEVER contradict, and you will seldom be contradicted : those who tolerate error, are more graciously receiv'd than those who offer to amend.

THOSE who flout at distress, become parties in their ill treatment.

WITHOUT money, without care : without money—a man may hope for every thing. The Italians say, *Il danaro e un compendio del poter humano.*

ONE enemy is too much ; as much may be said of a thousand friends.

IN proportion to hope and pride, is the pain that refusal gives.

THOSE who are placed under disappointment, will be the last to disappoint, if their calmness is the effect of their philosophy.

IF God is every where worshipp'd, he is honour'd in no place.

CLIMATE may be a great cause of superstition.

RELIGIONS

RELIGIONS of all descriptions are the companions of fear, villainy, and mistaken gratitude.

THE Indians assert that Brama was a son of God: the Christians maintain that Christ was the only begotten son of God!

'TIS an artful way of hiding your own sense of injury, by inducing any person equally implicated to consider their wrongs as the greatest, and rousing them to vigorous revenge.

FACTS that are nearly alike, observ'd by creatures who are nearly in the same state of intellectual improvement or debasement, must give birth to sentiments * that are nearly alike. Morality is compos'd of the same principles or elements all over the world—for the wants of man are nearly alike.

ALL sins are of the mind, tho' the body is not always employ'd in their commission.

THE body is the seat of punishment; the mind, of transgression.

MAJOR part of evil is conceited.

OUR

* La chute de l'homme dégénéré est le fondement de la théologie de presque toutes les anciennes nations.

Voltaire.

OUR ancestors could neither conceive why their distresses were so numerous, or from what cause they proceeded. Conscious of not meriting them, they fancied some culpability of their predecessors occasion'd their fall from a pre-existing state of perfection.

* WANT, ambition, and avarice, make conquerors.

DISPUTES do not so often originate about things of consequence, or essential to our well being, as to maintain the superior of suppos'd consequence.

FEAR is a ready believer in matters of religion : what it rejects is of little magnitude.

BY valuing life, life will be respected. The Indians, who credited the doctrine of the Metempsychosis, fear'd to become murderers ; the horrors of becoming parricides taught them to respect even animals : the same disposition might be produc'd from moral causes.

WITHOUT interest or ambition, few would undergo the fatigue of thinking.

PRIDE'S

• Le besoin fit les premiers brigands.

Voltaire.

* PRIDE's highest step is its boasted alliance with the Divinity.

WHO governs so safely and so completely as those who instruct?

THOSE who presume to revenge their own injuries, should also possess the power of remuneration for services perform'd.

† THE immense follies of a whole nation are frequently destroy'd by an individual.

AFFIRMATIONS are strongest where knowledge is weakest. The Chinese say nothing about future rewards and punishments; and Voltaire assigns this as the reason, *ils n'ent pas voulu affirmer ce qu'ils ne savoient pas*.

THE fallen have their source of consolation either in what they merit, or what they formerly possess'd.

IN matters of religion, believing as much as you can is not satisfactory, nor as much as you ought. "Believe as much as I do," vociferates the

* See the *Vedam*, under the article *Matricba Macbom*.

† They have frequently been established by one.

the persecuting bigot, "or the stake shall be prepared for your incredulity."

SUCH respect as physicians pay to the strength of the patient's constitution, ought to fill the moralist's pen when he is about to infirm the poison of prejudice: a violent expulsion might destroy—his object is only to amend.

IN time is not always at the time appointed.

ALLEGORICAL writing is the resource of mystery or fear, ingenuity or ignorance.

THE merit often lies in finding merit out.

DESTROY despotism without hostility to persons.

THOSE who make you wait, weaken their merit in proportion as they raise expectation.

THE greatest are the oldest absurdities.

WOMEN must be gain'd by degrees, if they are wooed; when they love, there is no more requir'd than a capacity to receive, and a disposition to bear.

WE

WE boast of national antiquity, tho' we affiduously misrepresent and veil our own.

PRIESTS keep their lay-brethren as far from themselves, and each other, as they themselves are from God.

No one nation is of greater antiquity than another: temporal priority is ascertain'd by their knowledge of facts, not by the facts themselves.

THE immutability of laws is no compliment to a legislator; if they are bad, so they must remain; if good, this fixity prevents them from becoming better.

PRIDE boasts of family antiquity; duration is made to stand for merit.

FORTIFY the empire, and its towns are well secur'd.

'TIS with man as with his money; his weight and title fixes his value.

MULTIPLYING credit, sometimes destroys instead of augmenting wealth. Resources are best untouch'd: credit is a resource. He that takes credit, confesses to poverty.

GOLD

* GOLD buys man, and his opinion, when they are worth nothing.

NAVIGATION is an art of necessity. The Chinese, who have no wants at home, do not, because they need not, voyage.

EVERY nation imitates, more or less, the Chinese, and every individual too. Old habits, tho' inconvenient, are worshipp'd; whilst new, tho' convenient, are scorn'd.

PATIENCE, fortitude, and ingenuity, are requir'd from the navigator; then his estate is honourable. What shall he be call'd when his faculties are employ'd to assail the shores of unoffending strangers, and rob them of their patrimony, to indulge false wants, or gratify avarice?

NATIONAL wants create as many felonies as the necessities of individuals: but what great bodies do, none but greater bodies can punish.

No place is too public for the acknowledgment of injuries; no atonement too great, unless it exceeds the inconvenience it has produc'd.

'TIS

* In the time of Justinian silk was worth its weight in gold: here opinion makes two things of equal value.

'Tis not the ceremony, but the motive, that characterizes the slave.

IF we pardon those who have offended us, what should we do for those we have offended?

MANKIND must all of them have had one and the same origin, tho' they came not originally from one.

HEREDITARY sin is not more extraordinary than hereditary dominion or honour.

RIGHT and wrong differ not more than reason and law frequently do. In this case law stands as the wrong, reason as the right; yet those who act rationally are to be judg'd legally.

'Tis difficult to walk your own pace amidst observers who have authority. Amongst inferiors 'tis yet more difficult to assume the port that becomes us.

WHAT prejudices imagination gives birth to, even those will reason attempt to legitimate.

IF reflection cannot give courage, no citizen can discharge his duties who is not constitutionally brave.

P

WHAT

WHAT we affect to possess, points directly to what we want.

THOSE things that we have been without half our lives, we deplore if they are lost for a day.

GREAT robbers never expose themselves to the eye of justice, therefore their secret support is great.

MOST people affect to have discovered the insipidity, or frivolity, of that pursuit or enjoyment they are no longer capacitated to pursue.

* ATHEISTS have all in this life; *néantisme*, that alarms religionists, is theirs by expectation; their disappointment, therefore, will be less, should their speculations be unfounded, than the Diccolists, if their opinions are false.

WIDOWERS on the point of re-marrying, pay the sex a higher compliment than petulant myfogynists can destroy.

CREDULITY, liberality, and mendacity, are destroy'd by their own fecundity.

CHOICE

* Il n'est rien qui fasse mieux connoître la fureur brutale de l'atée que de lui voir faire parade de néantisme qui fait l'objet de l'horreur de toutes les autres creatures. *Le Comte Oxenfiirn.*

CHOICE words are intended more for the heart than the head ; to take advantage of weakness, or lessen the advantage of power ; to draw from the possessions of others, or save our own.

THE errors of the eyes require most skill to correct.

GREAT truths are only known to great people.

MISFORTUNE is as convenient a shelter when the effect of our folly or ignorance overtakes us, as cruelty is for the criminal.

'Tis wrong to vociferate against mankind ; we do not hear how much they are wrong'd by us.

FOOLS are always in the majority.

OPINION seldom rises, if it was originally founded on the love of novelty or fashion.

GOOD men, as morality is now practised, are victims of duty.

WHICH of us has great enemies without possessing great faults, and being under great obligations?

No moralist can answer for the correctness of his calculations, tho' he certainly proposes to be correct.

WHY scruple to use or attend to the sentiments of another, if they are superior to your own?

* PERSONAL interest sets us all in motion.

WHEN the prejudices of the upper portion of society are abolish'd, there will be no necessity to establish any for the lower classes.

IT requires much consideration to determine on the dissipation of agreeable or consoling illusions.

WHEN a notion of a divine existence has once established itself in the mind, it becomes a central point that every thought is referr'd to; it explains every physical effect by general declarations †, or theologic dogmas, and teaches perfection

* Craindre, & desirer sont les deux grands ressorts des actions humaines. Toute crainte suppose un mal : tout desir suppose un bien.

† Newton fut aussi foible dans ses raisonnemens métaphysiques, que profond dans ses calculs ; il n'osa rien conjecturer sur le premier mobile de cette attraction dont il fixoit les loix :

cution for immorality, tho' religion and morality are as widely Sundered as the poles : in short, religion is the cause of more misery than morality can alleviate : and priests are the severest scourges to the mind, body, and circumstances, that earth ever was affected by.

LIGHT cannot lose its nature, tho' it will not suit every organ of vision.

BOOKS have more influence on the happiness of mankind than all the governments on earth.

THOUGH there is no crime in opinion, yet there is nothing criminal but in opinion.

THE gallows is a fine conclusion of legal wisdom!

THERE is a beautiful contempt apparent, when a wise man yields to the force of folly, or the coercion of cruelty.

THE nursery or fire-side is an improper school for the young moralist : all our principles are obtain'd by chance.

P 3

WHAT

il partit d'une cause obscure, dont les effets connus expliquent peu, & replongea la physique dans les qualités occultes du péripatétisme, d'on ses prédicésseurs s'étirent afforcés de la tirer.

Major Weis.

WHAT you declaim against, even that you are. The sage* smiles at his suppos'd wisdom, and the fool enters a strong protest against his own folly.

PARTIAL or particular kindness is frequently impartial or general cruelty.

IGNORANCE is the great sectator; Mahomet has thousands of followers! Where, Socrates, are thy adherents?

WOMEN make their admirers pay a heavy tax for indulging their imagination.

TRUTH is vulgar prejudice with the vulgar.

USEFUL prejudices are pronounc'd more rational than the truth that would destroy them. What prejudices are useful? If there are any of this description, would their effect be more beneficial than truth?

CENSURE and praise† are the reward or punishment that the world possesses to exercise at will;
and

* Le premier pas vers la sagesse c'est d'oser douter de son savoir.

† Pour louer dignement il faut meriter soi même beaucoup d'éloges.

and public judgment, if correct, is at once a check, a stimulus, and a blessing.

THE rich, in foreign opinion, may be stript by every pelting calumniator or sneerer : who shall rob the being whose wealth is in his own well-earn'd opinion ?

CHARACTERS change; but under reproach, or praise, there is only one identity.

TEAR off the skin of your object rather than diminish his self-love : injustice is an insignificant trifle compar'd with want of respect. Man is an idol to which his fellow must sacrifice.

BEFORE a reputation is established, it passes through all the gradatory shades from black to white.

THE quality that the sage admires is at least a degree above what he possesses : the fool admires you for some inferior quality.

THE height and value of reputation should be measur'd from the lowness of birth, and the obstacles that have been vanquish'd in the struggle to acquire it.

WE all have a title to particular consideration, tho' it is seldom publicly acknowledg'd.

THE utility* of the adoption, change, or introduction, is its best recommendation.

WHAT inequality is necessary in society should be determin'd by personal worth.

NOBILITY should be elective, not hereditary.

WHERE merit is equal, riches and birth should not cause a preponderation: a preference built on accident is immoral.

THOSE who enslave the people, are in their turn enslav'd by them.

SACRIFICE to reality alone, and for want of appearance you will be ruin'd.

PLEASURES waste the spirits more than pains; therefore the latter can be endur'd longer, and in greater degrees, than the former.

LIBERTY

* J'ose mettre en doute si Dracke en apportant les pommes de terre en Europe, ou Anacharsis, en inventant la roue du potier, ne méritèrent pas mieux du genre humain que le législateur des forces centripètes, & centrifuges.

Major Weis.

LIBERTY is our own in spite of tyranny, its dungeons and fetters.

THE unfortunate do not volunteer to become miserable.

MELANCHOLY searches consolation in its weakness; 'tis the relapsive state of resolution.

SUFFERANCE includes experience; and experience is necessary to make us wise, good, or courageous.*

† THE most extended and complicated machinery is put in motion by the simplest means

MEDIOCRITY, if it has any strong passions, chains them down by indolence. *Vivre, c'est sentir; & qui sont fortement vit plus qu'un autre:* so that enjoyment consists in the exercise of the passions.

VIRGINS continue chaste through vanity, unless they have an agreeable opportunity to be-

P 5

come

* Tout héros fut premièrement un enthousiaste ou un infortuné.

Major Weifs.

† Etonner la multitude, c'est la subjuguier à demi.

Major Weifs

come women; then sensuality overpowers sentiment.

THE inflection of the lover's voice is the musical expression the enamour'd ear most delights in; words imperfectly unfold what that modulation of sound reveals.

VULGAR amours may be progressively portray'd. Who can write the history of exalted attachments? Not even the parties concern'd: their gradations are so finely interwoven; their particulars pass in such rapid succession.

CONSTANCY may be the effect of duty or interest, not of disposition; there is no such fixity of inclination in nature: desire can only stagnate for want of objects.

LOVE from the first glance does not promise long continuance, it burns too fiercely: what has been kindled with difficulty, retains its heat the longest.

DIFFICULTIES only serve to protract whatever hope supports.

'Tis to be deplor'd when private pleasures are opposite to the public good.

WHY may not curiosity be the cause of gallantry? Curiosity frequently includes the love of novelty.

LOVE delights not more to conquer, than vanity to make conquests.

THERE is no crime in loving, if it entails no shame or suffering in its consequences.

BE careful how you destroy those faults you detest; but never think to conceal your own; safety, honour, and improvement attends their proclamation.

CUSTOM makes all states equal.

AMBITION is determin'd by its application and constancy rather than its object.

WHEN religion is separated from morality, theology will be divested of all coercive power.

ENVY has an immense advantage, in the credit it obtains, and the facility with which it destroys.

THOSE who search for what is great, expect to find what is agreeable; those who are prepar'd

to meet the agreeable, are more than ninety-nine times out of a hundred disappointed.

CONVINCE women that they are abus'd at home, and abroad they may be made both abus'd and us'd: Nothing foment's infidelity equal to raising a spirit of dissatisfaction.

JUSTLY you cannot deal with any being, unless you can ascertain what portion of probity he uses towards you.

EVEN the silence of the sage speaks.

LEARN to have, and have to learn: learn to keep, and keep what you learn.

RESPECT is seldom paid on demand. You will always receive more or less than you deserve.

THOSE who are frugal of their affability are severe economists.

RESERVE is the effect of deep policy or design, enormous pride, or excessive humility. Well has it been announc'd, that "The reserv'd man should bring a certificate of his honesty before he be admitted into company."

WHY

WHY should *Virtue charm less than Vice conceal'd*—and why?—Virtue is so painful that it will be paid either in meal or malt. Austerity is its assumption.

ONE general sentiment of approbation or disapprobation being established, all the particular qualities of its object become either agreeable or disgusting.

INSIPID wine may make good vinegar; so a maukish mistress may be converted into a tolerable wife.

HALF our felicity, or infelicity, arises from our sentiment, or obedience to that of others.

TIME and circumstance converts the same object—we either abhor or adore it.

MILDNESS encourages cowards and sinners; it torments the irascible and proud.

NIGHT changes gaiety to sadness, and sadness to gaiety: cheerfulness, like temperance, is less violent, but more durable, than preternatural exaltation.

POLITE assemblies are masquerades.

WHEN

WHEN a man declares he ought to be disappointed, who shall murmur?

WHEN the mind is oppress'd with a consciousness of shame, it needs no additional suffering.

THO' reproof is couch'd in a mild question, it should not follow the offence too rapidly.

THO' fancy is the patient's complaint, necessity is oftener the doctor's. When the purse protracts the patient's cure, the medicine should be the physician's reward.

IN courtship, plain characters make a poor figure; they must have every thing nuncupative: now the chief puzzle women have, is to explain what they mean.

ALL who laugh are not mirthful.

'TIS common to hear one opinion repeated in society, whilst 'tis very uncommon to find society of one opinion; tho' their practices are commonly alike.

WHAT excuse does proper behaviour require; what excuse can justify improper conduct?

GIRLS

GIRLS who know what a man is fit for, know whether he can satisfy their wants: hence the preference that is paid to men of gallantry.

THE apprehension of all evils is greater than the reality; for the arithmetic that calculates for the sufferance, never notices the force provided to bear it.

WHAT is ideal is endless. Domestic centinels therefore find no relief.

UNSUCCESSFUL merit has more admirers than are avow'd, more supporters with good wishes than with purses.

COMPLAISANCE includes much cowardice and servility.

CAPRICE has bitter enmities.

MILDNESS is often the vizor of weakness.

FREQUENT laughers are sure to be laugh'd at, tho' they are not laugh'd with; loud laughers are sure to incommode.*

THE

* The French say, "Those laugh well, who laugh last."

THE amorist lauds her lover as much through pride as ignorance ; but more through fondness than either : fondness is the blind of reason.

PRAISE is not only expensive, but dangerous.

PRIMARILY, favours give more satisfaction to receivers than to givers ; ultimately, more dissatisfaction to givers than to receivers. Some favours deserve no return ; the manner in which all have been bestowed deserves to be remembered and return'd.

FAVOURS will not attract the notice, much less the love, of a great man.

REJOICE in the enemies you have, if they are good ; curse the friends you may possess, if they are specious.

IF mistresses can't make themselves wives, they are unhappy : if wives can't make themselves mistresses as well as wives, they are miserable.

THE errors of calculation, and their effects, are the strongest proofs of having acted wrong.

PICTURES

PICTURES are often preferable to the original; tho' the possessors affect to value the original beyond all the pictures that can be produc'd.

WHAT attention should be paid to the tears of women when they are known to proceed from affectation? But let it be credited that affection can produce effects equal to real cause for sufferance.

THO' the bread that supports my life was produc'd by the industry of many hands, I am not bound in particular gratitude: their convenience, not my hunger, was the object of their labour.

INDOLENCE is the spell, the opiate, that destroys our vigour.

* WITHOUT an end, and without hope to carry us to it, life is insipid vegetation.

If punishment follows an improper deed, what should follow the omission of what is proper to be done? By the Athenian laws the idler was put to death—as a thief that robb'd the state.

ECONOMY

* L'oisu été produit l'ennui, qui est l'absence de sentimens assez vifs pour interessen.

ECONOMY appears to be nearly allied to probity.

ECONOMY is the supplement to a small fortune, and the most extensive is not sufficient without it.

THOSE who are fortunate enough to be moderate, enjoy their pleasures without remorse.

THOSE who speak with the greatest precision have the fewest ideas; those whose ideas are most numerous, are most confus'd.

FERVENT imaginations care least for truth.

'TIS politic to wear good cloaths—more people are capacitated to judge of the garb than of the man.

INTENSE pleasures cannot come frequently.

* THE chamber of the dying mortal is the properest school for those students who would know themselves.

To win much the stake must be large.

PERSEVERANCE

* L'etude de l'homme est l'ecole de l'humilité.

Major Weist.

PERSEVERANCE arrives at the same end as intrepidity ; but it travels not so short a road, tho' it has the advantage of being safer.

THOUGHT breaks out in words : the extent of language is the exact proportion of ideas.

THE credit of appearance would be frequently destroy'd, if we cou'd discover the means by which it was obtain'd : for different purposes there are different dresses : in the end they all agree—they are to deceive.

* INSTINCT changes with time.

SOLDIERS are the only carnivorous animals that live in a gregarious state.

To gain respect on earth we appear to respect heaven.

NATIONS, after their establishment, forget to war with beasts—when they have learn'd to war with men.

WERE we under the necessity of first ascertaining the principles of our action, we should be

* Qu'est ce que cet instinct ? L'arrangement des organes dont le jeu se déploie pas le tems.

Voltaire.

be at a loss how to act : 'tis the same in mechanical inventions.*

'Tis more than probable that the first idea of personal right, or property, originates not in instinct, but the appropriation we perceive of certain things for our own use.

WHY through diffidence withdraw from the loftiest of her sex? Do they not generally fall to the lot of fools?

PRUDENCE is the art of giving play to circumstances.

PROBABLE obstacles, and possible accidents, should always be taken into calculation.

NEVER change your plan until circumstances warrant : disappointment makes us peevish, and alters our opinion, but it changes not the arrangement of things.

RISK what may be spar'd, not what is necessary.

PAY

* Le paysan le plus ignorant fait partout remuer le plus gros fardeaux pas le secours du levier, sans se douter que la puissance faisant equilibrio, est au poids, comme la distance du point d'appui à ce poids, est à la distance de ce même point d'appui à la puissance.

Voltaire.

PAY your respects gracefully; endure the want of ceremony with temper: 'tis but a form, tho' it denotes the state of the mind.

'Tis possible to infuse such candour in your refusal that the disappointed will not murmur.

EVERY trust should exact responsibility, if it allows the agent to act according to the complexion of circumstances.

* As 'tis impossible to foresee all, 'tis impossible to provide for all.

THE credit of your friend, or family, is unjustly suppos'd to be your own, therefore 'tis so minutely defended.

CANDOUR is most safely shewn in trifles.

DIVULGE what you cannot secrete with the appearance of confidence.

PROCLAIM aloud what is on the eve of being discover'd.

THOSE

* Opportunity is more or less favourable than has been calculated: a thousand little things occur to advance or destroy a scheme.

THOSE who appear to be cunning, may be so; but they are not wise.

AWKWARDNESS is a feint of address.

APPEAR to be a dupe, if you want dupes.

THE pen that corrects is to be preferred to that which soothes; instruction is of more value than wealth: the effect of the latter is only temporary, the former gives permanence to felicity.—The test of wisdom is the *happiness* it produces.

WHEN the lover is the counsellor and confessor, 'tis sweet to hear those chidings that root out vice by kindness, and that advice which makes duty a cheerful task.

NEITHER love or hatred can *be reasoned down*; the' frequently we find as slight a cause to indulge the passion of love, as that of hatred: nay, the cause exists often without being ascertained.—When a scrutiny into motives is denied,* the inclination generally leads us astray.

To

* Duty and inclination are often at variance.

To preserve the power that beauty untouch'd possesses, many of its owners stifle their sensuality; yet consummation, tho' conceal'd, is the immediate or ultimate object of love.

LIGHT sorrows call for the consolatory interference of friendship; and consolation once admitted, lightens the heaviest.

NUMEROUS are those who have made their own prisons; and few who suffer, but are their own destroyers.—Comply with the tyranny of opinion in opposition to the dictates of nature, and you fabricate a scourge for your own punishment.

JUDGE of the pang of absence by the joy of meeting. Da Corfin,* and Julia Bellamono, two Italian lovers, after a long separation, expir'd with pleasure in each others' arms.

THE expectation of the benefits to-morrow may produce, *lessens* our enjoyment of those before us, if it does not absolutely annihilate them.

RUN not precipitately into a positive loss to enjoy ideal bliss: ingenuity always improves circumstances,

* And the coldness of meeting by the joy of separating.

circumstances, without running the risk of those futurity contains being better.

REASON from the honied lips of elocution, is the golden key that unlocks the secreted mysteries of all hearts.

THE greater the admiration of a woman, the less patiently will she hear the cause of it criticized.* What women love or admire, they defend at all hazards, if they are qualities belonging to an individual: divided passion is consequently—weak.

INFINITE are the blessings we do not partake in, yet are within the reach of all whose sentiments are not perverted.

INFAMY is no more than the extreme denunciation of opinion; yet it goes further towards producing moral excellence than pain, or even death: yet this infamy is, too frequently, a tyrannical oppression.

CRUELTY is always insufficient. Females are call'd cruel when, strictly speaking, they are only capricious, or asserting their right to
reject

* Because she does not hold herself amenable to reason for her affections.

reject against the more cruel solicitations of insufficient suitors.*

MAY the disappointment, tho' not the fate, of Tarpeia attend the perfidious: recollect that perfidy is a breach of confidence, not a rejection of slavish habits.

ACCEPTANCE, or refusal, that comes from caprice, may be capriciously chang'd: those who act without consulting their reason, are necessarily unstable in their amity or inimity.

THOSE who are capable of deceit, are the most dangerous; but those who practise it, are the most villainous.

'TIS possible to profess more than you can perform; for the ardency of intention frequently outruns the practicability of performance.†

CHANGING opinion is the graceful act of judgment when it leads to better: if it involves the interest of persons in its consequence, the

Q

fault

* The cruelty of persecution is evident from the disgusting perseverance of suitors.

† An honourable testimony of what we would perform if power was within our reach.

fault attaches not to the agent, who only leaves what is indifferent for what is better.

STRANGE infatuation to covet friends ! When they are near to us, they remove us from ourselves ; when they are absent, we, ideally, are present with them : anxiety watches each step ; apprehension foresees a thousand evils : we deserve from our inquietude, and extract inquietude from their desert.

PRIDE cannot support a denial ; yet pride denies itself many pleasures.*—Murmur not at want of success ; the best have been refused : do not refuse to yourself the best that is in your power.

If the end is good, the means of obtaining it cannot be bad : tho', taken abstractedly, they may be vicious.

In how small a space our happiness is encompassed ! What an immense circuit, what an immense expenditure, must be made, before this truth is established as a truth !—The smallest tenement—nay, within the arms of a loving and beloved individual, most of the possibilities for felicity may be found.

DISCLAIM

* Perhaps a pleasure is included in the denial.

DISCLAIM admiration, and you compliment your discretion; merit admiration, you may compliment yourself, tho' the world fail to pay their tribute to merit.

WHAT has been ordained is frequently incapable of being maintained: nor is the past a better director for the present, than the future will be for the past.—The past is an experienced counsellor.*

OPPOSITE doctrine will remove virulent prejudices, if patiently canvassed, and thoroughly digested; many are lost in scepticism who lack patience or courage to finish the examination.

MORALITY and politeness cannot reach beyond mutual accommodation; love and veneration contain a power of gratifying superior to all written precepts, or established manners.

CONCEAL nothing from your paramour, unless 'tis resolved that the whole heart should be rendered valueless. In the dark corner of the apartment the defaulter hides his disgrace; but the light of a friend puts what is disgraceful out of countenance; and those who blush to appear

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unworthy,

* The present may be a future enemy.

unworthy, will be careful to render themselves more perfect.

* LIBERAL of cruelty are those who pamper with promises; promisers destroy while they deceive, and the hope they raise is dearly purchased by the dependence that is sequent to disappointment.

CONVICTION is prevented or destroyed by irritability; yet there is the consolation of knowing that the malign passions lose much of their power by anger.

GRAVITY contains more impurity than gaiety; reserve is the vizard of hypocrisy; but the heart is pure when the countenance wears the air of hilarity: guilt deforms its features.

MANY motives, and as many fears, are united to suppress the genuine sentiments of the female, and many are the causes that adulterate them.

† LOOKS have more signification than words or books; tho' they are not so deeply studied, they

* A promise is a draft on probability for credit: if tis receiv'd, it raises us as high; as the expectant, by admitting it, shews his abject state.

† Immutability of countenance is a favourer of hypocrisy, as fixity of feature would be the destruction of fraud.

they are more attended to, and command more attention.

FORGIVENESS comes freely after revenge has been gratified, not gracefully; forgiveness is the condescension of arrogance.

THOSE who think well of mankind, are at peace with themselves; those who think too well or too ill of them, are either enemies to themselves or their brethren. Which is attended with most danger? Which exhibits most weakness?

WHEN you detect an alacrity in spreading ill news, be assured there exists a mischievous disposition.* Keep all reports to yourself that cannot be serviceable to your neighbour: not only avoid breaking his peace, but endeavour to conserve it.

MODESTY that shrinks at a glance, asseveration that thunders out its facts, and sanctity that is strain'd 'till it tortures, are as detestable as that affected bluntness which endeavours to palm off rudeness for honesty: the polish that

Q 3

the

* Or a thirst for novelty, that characterizes the stagnation of intellect.

the urbane put upon their manners never destroys, but lends a grace to their integrity.

NEGLECT yourself, and you will neither be respected or respectable: value yourself at a high rate, and by action prove the correspondence of your worth.

* ABSENTEES are always in danger of having their characters misrepresented: they are either extoll'd or condemn'd for virtues or vices which they are strangers to; and this is done frequently out of contradiction, pride, or envy.

THE blood that makes the hero pre-eminent is not visible when his glory is discuss'd, or we should call him slaughterer; and, instead of laurels, place a wither'd bramble on his brow.

LOVE is the pretext that covers many meanesses; genuine love is no respecter of circumstances.

EXPECT responsibility,† and you cannot look for impunity: responsibility is the key-stone of the social fabric:

ART'S

* The base passions consider the departure of merit as a licence for indulgence.

† What should be the mulct when good intention fails of achievement?

ART's blandishments engage our attention before we perceive their power, but simple nature will have the longest claim to it.

CERTAIN companions will attach you to certain places; but the local is less delightful than the personal attachment, tho' it arises from the same cause. A garment, a bauble, becomes dear, if those who used them were dear: there is an ideal sanctity affixed to those we esteem, that enriches whatsoever object it has touch'd or delighted in.

* FOOLS cherish what the sage despises: the value of what we love is the amount of our own value.

THERE is more domal tyranny than parents can justify, or children tolerate; yet those who free themselves, frequently return to implore *forgiveness*.—Children have no appeal but in extreme cases.

WHEN you *must* yield, do it gracefully; when you *must* persist, do it courageously; when you
must

* Some pass through life without evincing partiality of any kind.

must reject, respect the feelings of those who suffer, and preserve your own from sufferance.

PERSECUTION appears in many shapes; we have it at home, and abroad: sometimes it addresses us with a voice of mildness, or imperious command; at others it comes from relatives, friends, or suitors.*

WHEN affectation obtrudes without our consciousness, it is the effect of imitation: the guilty, and proudly affected, think that all who look stare.

THOSE who are good alone should not be left alone; those who are good in company and alone, can alone be vouch'd for.†

CLEAN vessels hold muddy water, and bad opinions may come from pure hearts: much of what is bad is adventitious. This holds good likewise in the converse proposition; therefore, tho' we highly respect, or bitterly execrate, any sentiment, we must not assimilate to it the character of the utterer, for he is compounded of various principles.

PRIDE

* The most insolent species of persecution is the restless correction of theology.

† Notwithstanding, we are good for very little alone.

PRIDE begets the admiration we send forth,
when our opponents have valour and ingenuity.

VICTORS praise at the expence of the van-
quished, and oftener betray therein meannesses
than greatness of soul.

UNLESS the habit leads to happiness, the best
habit is to contract none.*

LOVE, tho' the principal ingredient, requires
many accessories to make up a compleat connec-
tion. When love springs from liberty, the
greatest blessing she has afterwards to bestow, is
the liberty of loving.

DEPRIVATIONS are generally considered as
real evils, whereas they are frequently partial
blessings. The loss of a fortune we know not
how to enjoy, a child we could not manage,
a wife constitutionally diseased—are these losses?

WHAT we have we despise—Pride, and the
right of possession, cause this. What we have
not, we affect to despise or esteem. This envy,
or the love of novelty, causes.

THAT

* Habitual conceit in favour of certain habits will produce
happiness.

THAT creature has great rational powers who suffers them to be controul'd by reason.

THE more we require, the less we possess; the less we possess, the more is requir'd of us: the less we acquire, or possess, the more we have.

AFFECTION is the rich gratitude of admiration.

THOSE who weep the most, often care the least; those who cry the longest, often forget the quickest. Louis the First lov'd Ermen-garde, his wife, and, says the historian, Volly, *Il la pleura beaucoup, & l'oublia bien vite.**

RESPECT once lost is never to be regain'd; for opinion is never renounc'd that confirms inferiority: respect is more easily obtain'd than merited; for the mind frequently imposes on itself: but the best beloved are not always the best respected.

THE pourparler will say every thing for himself that he ought not, and nothing for you that
he

* Those who never wept for a wife till her decease, have had a short sorrow.

he ought; he volunteers, like the adviser, for *his own* interest.

GENEROSITY is much admir'd when it comes from our inferiors, or those we have injur'd.*

THE greatest obligation is to forget all obligation; there are many more ways of obliging than there are services to be render'd.

TIMIDITY opens, and inquietude grows up, with love.

ANGER is often assum'd; there exists a species of satisfaction when the equanimity of those we look down upon is destroy'd. A butt is sure to put his company in good temper if he loses his own: then the supercilious and the presumptuous triumph.

CHILDREN shou'd associate with youth, youth with age, and age with either. Our introduction to the world, as it is call'd, cannot begin too early: now we are immers'd into society like a falling body into water, and the chances are we sink as soon.

A BLOW

* Whatever comes from those above us we think we merit; by the same reasoning, as we expect injuries from those below us, we are surprized at their kind forbearance.

* A BLOW is a reason for a beast. Who that foresees the consecutive evils that result from blows would spend their passion in such acts?

THE greatest of our cares we care least to defend; great in thought, insignificant in deed, are the most important of mortals.

DEAF people are conversant with effects alone; this, it might be imagined, would make them super-eminently happy; but the blind are observ'd to be the most cheerful.

COXCOMBS salute themselves when they notice you.

Who is she?—This is a trite, but an extraordinary question! The *who* is every thing—the *what* is all.†

As innocence is ridiculed, so is vice encouraged; but the bad qualities we protect we possess.

ADMIRATION is blind; it is often the reflection of gross flattery.

THOSE

* Receive a blow as you do the act of a malicious madman.

† Rank in life determines more than our opinion, it fixes our affections.

THOSE who know not when to be offended, know not how to be pleas'd.—Be pleas'd with every thing, and you tolerate much impertinence, insignificance, and formality; but you will acquire a train of worthless advocates.

SMART shews sensibility, tho' 'tis a demonstration of feeling, none, except the cruel, wish to call forth. The apathist is all insensibility: pride is its reverse.

* WISDOM is either local or partial knowledge: a small portion, with good animal spirits, and confident activity, will, *within* its circle, push beyond genius or learning. Success must be ravish'd, not wooed.

COQUETTRY and prudery are neither confin'd to sex or state.

ALL our distinctions are accidental: beauty and deformity, tho' personal qualities, are neither entitled to praise or censure; yet it so happens that they colour our opinion of those qualities to which mankind have attach'd responsibility.

R

MANY

* If the sages of the various corners of the earth were to meet, and able to speak one language, they would scarcely be tolerable company.

MANY volunteer to instruct or correct, who are themselves deaf to their voices; the proud will from the chair of authority cheerfully communicate all they know.*

HUNGER deranges the temper: indeed, the senses, in every case, direct the mind. The Roman phrase runs thus, *Venter non habet aures.*†

VULGAR, envious, or impertinent contradiction, is safely responded to by silence—it discourages and expresses contempt at the same instant.

PERSONAL animosity is the brutality of disappointment:‡ the great no ill treatment can exasperate; no insolence or injury can even make them indifferent; nay, their concern arises with the enormity of the transgression.

'Tis strange to see the revolution that opinion describes in the political sphere: Governors rail at the stupidity of the populace, and the people cry out against the ignorance of their rulers; and

* Yet ask for advice, and you are as liable to be insulted as instructed.

† The belly has no ears.

‡ Or powerful envy.

and the strongest party punishes the weakest, without thinking of amendment on either side.

DIFFIDENCE is the minority of reason, confidence its maturity. When diffidence lowers into timidity, or confidence swells into presumption, then they have left reason entirely.

* **FLATTERY** is the piquant sauce that pamper'd or vitiated understandings require to make life palatable. No creature can obtain credit for not relishing it. 'Tis like salt, the ingredient that savours every viand; no table is complete without it. When offer'd, you cannot refuse it without offending. Acceptance is indirect flattery; so is praising a second person who is favour'd by the first.

TRIFLE is a word of dangerous consequence as a name.† There is nothing trifling, unless all is trifling: those things that are so denominated, are neglected only because their connection and relative importance is not evident. Trifles often decide our weightiest concerns.

R 2

LYSANDER

* 'Tis necessary we should be pleas'd with what we do; and for this satisfaction we depend on foreign opinion.

† A trifier is the most insignificant in the vocabulary of characters.

LYSANDER refus'd the rich garments that Dionysius offer'd to his daughters with this remark: *they are only fit to make unhappy faces more remarkable.* What gaudy attire takes from beauty, it adds to deformity, or homely features: we dress rather after the fashion of what we wish to be, than what we are.

INDOLENCE creates more evils than ambition; they are likewise more durable. The indolent merits a severer punishment than the thief: the latter only does what is wrong; the former does the same, and omits to do every thing that is right.

WHAT we stand in need of, we either dare not, or need not, ask for.* Solicit for relief, and you make out your own indictment; petition for protection, and your weakness will be derided.

IF virtue is its own reward, as the adage pronounces it, who should be surpriz'd at their poverty?

By not appearing to be the solicitors, women think they are more than half exculpated.

THE

* We cannot ask for: for we know not what we need, tho' we need what we know.

THE littleness of the great is to be discover'd within their own walls; his residence is the theatre where the good man shines.

WISDOM often revokes; the opinions of pride and ignorance are irrevocable.

THE will of the multitude is despotic, their partiality precarious, their enmity cruel: their idols are seldom chosen, but obtruded; they are generally men of violent passions, and feeble virtues; their abilities shewy rather than profound.

† SUFFER nothing to be lost by a refusal or defeat.

ESTEEM must be merited; things may be purchas'd; love comes gratuitously, and is conserv'd by sincerity and courteous concern: the surrender that is bought is a monument of what we could not conquer.

No amendment in resentment: allow no room for the latter, and open every passage for the former.

Good

† Be assur'd likewise of the issue when you ask.

GOOD friends are safe enemies, and good enemies may become safe friends.

ELOQUENCE, beauty, and good cloaths, are good advocates.

WE are the last to acknowledge, but the first to worship, our own picture.

* A requisition is not an offence; neither crouch when you require, or domineer when you are requested.

INDEPENDENCE frightens the slave; and the rude hauteur of assum'd independence is more disgusting than the no opinion of the insipid, or the ever-ready compliance of habitual hypocrisy.

PECUNIARY embarrassment is the identical species of adversity that is the touchstone of all dispositions. Beauty and ability, relationship, nay, every connection, shakes when the ensign of poverty is unfurl'd: we must worship wealth, even to idolatry, if the noble disinterestedness of a few individuals was not at all times obtruded to keep us from immersing into the obliviscence of worth, affection, and merit.

LOVERS

* Before despotism there can be no greater.

LOVERS are prone to prejudicate. An evil opinion, without an existing cause, is a punishment that injures the promulger.

BOOKS are as often condemned for want of conception in the reader, as want of ability in the writer.

WHAT is good cannot be better'd from any circumstance of nativity; nor is it apparent how any particular society is honour'd, unless it contributed to the expansion of genius. Suppress the place of birth, 'twill decrease, nor will revealing it increase your value.

* TRANSITIONS from virtue to vice are sometimes so rapid, that the mind is inclin'd to question the existence of the former.

MAN loses what woman gains by modesty; unless the female knows how to appreciate the real character of the male, and distinguishes between impertinent importunity and respectful forbearance.

WHEN

* Expedition is always us'd when we are desirous to pass from what we are indifferent to. Unfortunately in our passage from error to error, we congratulate ourselves as much as if we had left folly for truth.

WHEN the tribunal is respected, its verdicts, tho' fallacious, are sure to be thought respectable.

All deceit carries with it a punishment; yet that is the most painful that is in itself venial, namely, the deceit practised on those amiable dispositions whose prejudice, not intention, would make us unhappy.

OUR greatest pleasures and virtues, our greatest vices and sorrows, pass under the canopy of secrecy.

LUXURY is an inhumanity whilst want exists; 'twou'd be useless, if we knew the luxury of simplicity or benevolence.

CERTAIN errors degrade our moral consequence much less than factitious virtues; but when there exists any personal attachment, moral or physical defects are easily overlook'd.

FINIS.



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Nothing almost seems miracles
But misery Shakespeare Kipling